

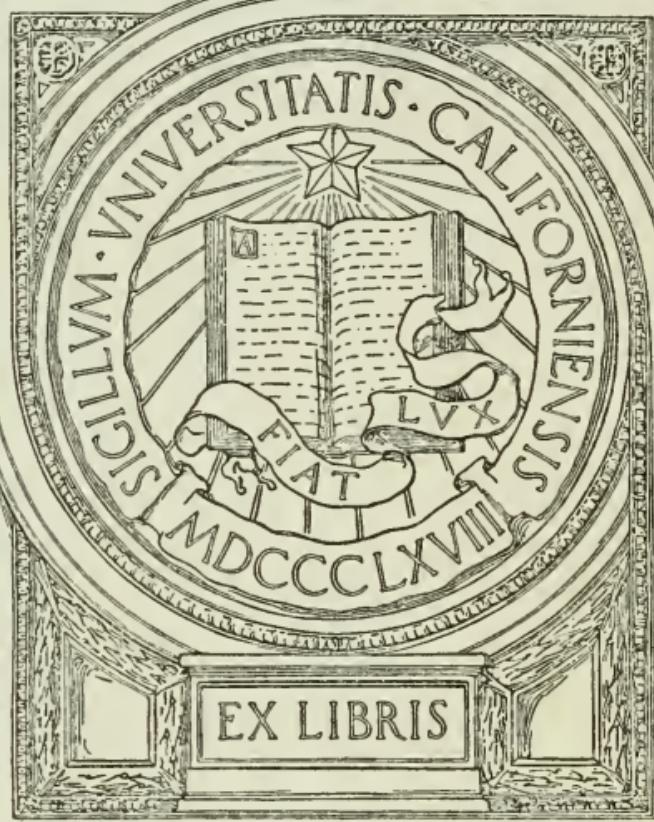
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GIFT OF
Dr. L. B. Campbell

THE
HEIDELBERG
CATECHISM,

SPECIALLY ARRANGED

And Adapted for use in Sunday Schools

AND

CATECHETICAL CLASSES.

TIFFIN, OHIO:
E. R. GOOD & BRO.,
1889.

PREFACE.

This new arrangement of the Heidelberg Catechism has been made with the view of adapting it the better for use in Sunday Schools and in the ordinary Catechetical Classes. It is well known that the Synods and Classes have for years desired the introduction of the Catechism into all Sunday Schools as the proper crown of the important work there carried forward. It is believed that, in its present form, it can be successfully studied in every school where the Pastor labors personally, or where qualified teachers can be found. It is believed, too, that it will prove a material improvement upon the old form, for ordinary catechetical classes.

Its main peculiarity consists in this, that by it four distinct courses can be taken, thus adapting it to the various grades of the classes.

1. A first course of 52 questions and answers (one for each Sunday in the year) can be taken by using the questions with an (*). This course goes over the whole field of the Catechism, and is well adapted for commencing classes.

2. A second course of 52 Lord's Days, using all the questions and answers, can be taken; in which, however, only a portion of the Scriptural references are recited and explained. These references are printed in full. This will be found a very great convenience.

3. A third course can be made, by using, in addition to the above, all the references printed in italics, which will have to be searched for in the Bible by the scholars themselves.

4. A fourth can be made by using ALL the references, which are purposely made very full.

This Catechism also renders the formulating of the questions, by the teacher, more easy, by the printing of the first references in parentheses, which at once, to the eye of the teacher, divides each answer into CLAUSES, on each of which questions are to be asked.

J. H. G.

TIFFIN, O., Oct. 1, 1879.

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THE
HEIDELBERG CATECHISM.

1. LORD'S DAY.

**Question 1.—What is thy only comfort in life and death?*

L. 13. Campbell
Answer.—That I, with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ (1 Cor. 6; 20); who with his precious blood hath fully satisfied for all my sins, and delivered me from all the power of the devil (1 John 1; 7); and so preserves me that, without the will of my heavenly Father, not a hair can fall from my head (John 10; 28, 29); yea, that all things must be subservient to my salvation (Rom. 8; 28); and therefore, by his Holy Spirit, he also assures me of eternal life (Rom. 8; 16), and makes me sincerely willing and ready henceforth to live unto him (Phil. 2; 13).

1 Cor. 6; 20.—Ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.—P_s. 73; 25, 26.—Rom. 14; 7, 8.—1 Cor. 3; 23.—Rev. 5; 9.

1 John 1; 7.—And the blood of Jesus Christ his Son cleanseth us from all sin.—1 Pet. 1; 18, 19.—1 John 3; 8.—Heb. 2; 14, 15.—Tit. 2; 14.

GIFT OF

John 10; 28, 29.—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—*Luke 21; 18.*—**John 6; 39.**—**Ps. 121; 7.**

Rom. 8; 28.—And we know that all things work together for good to them that love God.

Rom. 8; 16.—The Spirit itself beareth witness with our spirit, that we are the children of God.—**2 Cor. 1; 22.**—**2 Cor. 5; 5.**—**Rom. 8; 17.**

Phil. 2; 13.—For it is God which worketh in you both to will and to do of his good pleasure.—**Ps. 110; 3.**—**Rom. 8; 14.**—**Heb. 13; 20, 21.**

**2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happy?*

Three: *First*, how great my sins and miseries are (**Rom. 7; 24**); *Second*, how I may be delivered from all my sins and miseries (**Matt. 11; 28**); *Third*, how I shall express my gratitude to God for such deliverance (**Ps. 116; 12**).

Rom. 7; 24.—O wretched man that I am! who shall deliver me from the body of this death?—**Rom. 3; 23.**—**Rom. 6; 23.**—**Rom. 8; 8.**

Matt. 11; 28.—Come unto me, all ye that labor and are heavy-laden, and I will give you rest.—**John 3; 16.**—**John 1; 12.**—**Acts 4; 12.**

Ps. 116; 12.—What shall I render unto the Lord for all his benefits towards me?—**2 Cor. 9; 15.**—**Ps. 50; 15.**—**Matt. 5; 16.**—**Heb. 13; 16.**

THE FIRST PART.

THE MISERY OF MAN.

2. LORD'S DAY.

3. *Whence knowest thou thy misery?*

Out of the law of God (Rom. 3; 20).

Rom. 3; 20.—For by the law is the knowledge of sin.—Rom. 7; 7.—Ex. 20; 1-17.—Rom. 4; 15.

*4. *What doth the law of God require of us?*

Christ teaches us that briefly (in Matt. 22; 37-40): “Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and great commandment (Rom. 13; 10); and the second is like unto it: Thou shalt love thy neighbor as thyself (Matt. 7; 12). On these two commandments hang all the law and the prophets.”

Rom. 13; 10.—Love is the fulfilling of the law. Deut. 6; 5.—1 Tim. 1; 5.—Prov. 23; 26.

Matt. 7; 12.—Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets.—1 John; 4; 20, 21.—1 Cor. 13; 1-8.—James 2; 8.

*5. *Canst thou keep all these things perfectly?*

In no wise (1 John 1; 8); for I am prone by nature to hate God (Rom. 8; 7) and my neighbor (Titus 3; 3).

1 John 1; 8.—If we say that we have no sin, we deceive ourselves, and the truth is not in us.—Rom. 3; 10-12.—Jer. 13; 23.—1 Kings 8; 46.

Rom. 8; 7.—The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—Ps. 14; 1—Eph. 2; 3.—Rom. 1; 30.

Titus 3 ; 3.—For we ourselves also were sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.—*Rom. 1 ; 31.*—*Gal. 5 ; 19, 20.*

3. LORD'S DAY.

6. Did God then create man so wicked and perverse?

By no means ; but God created man good, and after his own image (*Gen. 1 ; 27*), in righteousness and true holiness (*Eph. 4 ; 24*), that he might rightly know God his Creator, heartily love him (*Col. 3 ; 10*), and live with him in eternal happiness, to glorify and praise him (*Isa. 43 ; 7*).

Gen. 1 ; 27.—So God created man in his own image; in the image of God created he him.—*Gen. 1 ; 31,*

Eph. 4 ; 24.—And that ye put on the new man, which after God, is created in righteousness and true holiness.—*Ecc. 7 ; 29.*—*Ps. 145 ; 17.*

Col. 3 ; 10.—And have put on the new man, which is renewed in knowledge after the image of him that created him.—*1 Chron. 29 ; 9.*—*Rev. 22 ; 14.*

Isa. 43 ; 7.—For I have created him for my glory.
Prov. 16 ; 4.—*1 Cor. 10 ; 31.*—*Ps. 16 ; 11.*

***7. Whence, then, proceeds this depravity of human nature?**

From the fall and disobedience of our first parents, Adam and Eve, in Paradise (*Rom. 5 ; 12*); hence our nature is become so corrupt, that we are all conceived and born in sin (*John 3 ; 6*).

Rom. 5, 12.—By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.—*1 Cor. 15 ; 22.*—*Matt. 7 ; 18.*—*Gen. 3 ; 1-6.*—*Rom. 5 ; 19.*

John 3; 6.—That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.—Ps. 51; 5.—Ps. 53; 1.—Rom. 3; 9–12.—Job 14; 4.—Gen. 8; 21.—Eph. 2; 3.—Job 15; 14.

8. *Are we, then, so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?*

Indeed we are (Rom. 7; 18); except we are regenerated by the Spirit of God (John 3; 3).

Rom. 7; 18.—I know that in me (that is, in my flesh) dwelleth no good thing.—2 Cor. 3; 5.—Gen. 6; 5.—Job 15; 16.—Rom. 8; 8.—Rom. 6; 20.

John 3; 3.—Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.—John 3; 5, 6.—Jer. 13; 23.—Eph. 2; 4, 5.

4. LORD'S DAY.

9. *Doth not God, then, do injustice to man by requiring from him, in his law, that which he cannot perform?* (Gal. 3; 10.)

Not at all (Rom. 3; 5); for God made man capable of performing it (Ecc. 7; 29); but man, by the instigation of the devil, and his own willful disobedience (Rom. 5; 19), deprived himself and all his posterity of those divine gifts (Rom. 5; 12).

Gal. 3; 10.—Cursed is every one that continueth not in all things which are written in the book of the law to do them.—Rom. 3; 20.—Rom. 1; 32.

Rom. 3; 5.—Is God unrighteous who taketh vengeance?—Rev. 15; 3.

Ecc. 7; 29.—God hath made man upright.

Rom. 5; 19.—By one man's disobedience many were made sinners.—Gen. 3; 13.—2 Cor. 11; 3.

Rom. 5; 12.—Wherefore as by one man sin entered into the world, and death by sin: and so death

passed upon all men, for that all have sinned.—*1 Cor. 15; 22.*—*Eph. 2; 3.*

*10. *Will God suffer such disobedience and rebellion to go unpunished?*

By no means; but is terribly displeased with our original (*Eph. 2; 3*), as well as actual sins (*Ps. 7; 11*); and will punish them in his just judgment temporally (*Gen. 19; 24*), and eternally (*Heb. 9; 27*); as he hath declared, “Cursed is every one that continueth not in all things which are written in the book of the law to do them” (*Gal. 3; 10*).

Eph. 2; 3.—And were by nature the children of wrath, even as others.—*Rom. 5; 12.*—*Ps. 51; 5-7.*

Ps. 7; 11.—God is angry with the wicked every day.—*Ps. 5; 5.*—*Rom. 1; 18.*—*Rom. 2; 5-9.*

Gen. 19; 24.—Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of Heaven.—*The Flood*, *Gen. 6; 12-17.*—*Ps. 55; 23.*—*Deut. 28; 15.*—*Acts 5; 1-11.*

Heb. 9; 27.—And it is appointed unto men once to die, but after this the judgment.—*Luke 16; 23.*—*John 3; 36.*—*Isa. 66; 24.*—*Rev. 14; 11.*—*Matt. 25; 41, 46.*—*John 5; 28, 29.*—*Rev. 22; 11.*

11. *Is not God then also merciful?*

God is indeed merciful (*Ps. 103; 8*); but also just (*Ps. 89; 14*); therefore his justice requires that sin, which is committed against the most high majesty of God (*Ps. 51; 4*), be also punished with extreme, that is, with everlasting punishment, both of body and soul (*Hab. 1; 13*).

Ps. 103; 8.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—*Ex. 34; 6, 7.*—*Ps. 100; 5.*—*Num. 14; 18.*—*Luke 6; 36.*

Ps. 89; 14.—Justice and judgment are the habitation of thy throne.—*Ps. 7; 11.*—*Ps. 97; 2.*

Ps. 51; 4.—Against thee, thee only have I sinned and done this evil in thy sight.—*1 Chron. 29; 11.*—*Rom. 3; 26.*—*Judges 3; 7, 8.*—*Rom. 1; 21.*

Hab. 1; 13.—Thou art of purer eyes than to behold evil, and canst not look on iniquity.—*Rev. 14; 11.*—*2 Thess. 1; 6-10.*—*Matt. 25; 46.*

THE SECOND PART.

OF MAN'S DELIVERANCE.

5. LORD'S DAY.

12. Since, then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we can escape that punishment, and be again received into favor?

God will have his justice satisfied (*Deut. 27; 26*); and therefore we must make this full satisfaction, either by ourselves (*Ezek. 18; 4*), or by another (*2 Cor. 5; 21*).

• *Deut. 27; 26.*—Cursed be he that confirmeth not all the words of this law to do them.—*Ex. 20; 5.*

Ezek. 18; 4.—The soul that sinneth, it shall die, *Matt. 5; 26.*—*Luke 23; 39-41.*—*Rom. 2; 6.*

2 Cor. 5; 21.—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—*Rom. 8; 3, 4.*—*Isa. 1; 27.*—*Isa. 53; 10, 11.*—*Isa. 53; 5.*

13. Can we ourselves then make this satisfaction?

By no means (*Job 9; 2, 3*); but, on the contrary, we daily increase our debt (*Matt. 6; 12*).

Job 9; 2, 3.—But how should a man be just with God? If he will contend with him, he cannot answer him one of a thousand.—*Matt. 16; 26.*—*Ps. 130; 3.*

Matt. 6; 12.—Forgive us our debts, as we forgive our debtors.—*Gen. 6; 5.*—*Ps. 19; 12.*—*Rom. 2; 5.*

14. Can there then be found anywhere one, who is a mere creature, able to satisfy for us?

None: for first, God will not punish any other creature for the sin which man hath committed (*Gen. 2; 17.*); and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it (*Ps. 49; 7.*)

Gen. 2; 17.—In the day that thou eatest thereof thou shalt surely die.—*Heb. 10; 4.*—*Heb. 2; 16.*

Ps. 49; 7.—None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious.—*Ps. 130; 3.*—*Jer. 4; 4.*

**15. What sort of a mediator and deliverer, then, must we seek for?*

For one who is very man (*Heb. 2; 14.*); and perfectly righteous (*Heb. 7; 26.*); and yet more powerful than all creatures; that is, one who is also very God (*Hosea 1; 7.*)

Heb. 2; 14.—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.—*1 Cor. 15; 21.*

Heb. 7; 26.—For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.—*Heb. 2; 17.*—*Heb. 4; 15.*

Hosea 1; 7.—I will have mercy upon the house of Judah, and will save them by the Lord, their God.—*Jer. 23; 6.*—*Heb. 7; 25.*—*Isa. 7; 14.*—*Rom. 8; 3.*—*1 Tim. 3; 16.*—*Isa. 12; 22.*

6. LORD'S DAY.

16. Why must he be very man, and also perfectly righteous?

Because the justice of God requires that the same human nature, which hath sinned, should likewise make satisfaction for sin (Ex. 32; 33); and one, who is himself a sinner, cannot satisfy for others (Heb. 7; 26, 27).

Ex. 32; 33.—Whosoever hath sinned against me, him will I blot out of my book.—1 Cor. 15; 21.—Rom. 5; 15.—Heb. 2; 17.

Heb. 7; 26, 27.—For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's.—1 Pet. 3; 18.—Jer. 33; 15.—Isa. 53; 11.—2 Cor. 5; 21.

17. Why must he in one person be also very God?

That he might, by the power of his Godhead, sustain, in his human nature, the burden of God's wrath (2 Cor. 13; 4); and might obtain for, and restore to, us righteousness and life (1 John 4; 9).

2 Cor. 13; 4.—For though he was crucified through weakness, yet he liveth by the power of God.—Isa. 53; 4.—Acts 2; 24.—Isa. 9; 6.

1 John 4; 9.—In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.—Jer. 23; 6.—Acts 20; 28.—2 Cor. 5; 21.—Rev. 19; 15, 16.—2 Tim. 1; 10.

*18. *Who then is that mediator, who is in one person both very God, and a real righteous man?*

Our Lord Jesus Christ (1 Tim. 2 ; 5.—John 1 ; 1, 14): “ who of God is made unto us wisdom, and righteousness and sanctification, and redemption ” (1 Cor. 1 ; 30.—Col. 2 ; 3.—2 Cor. 5 ; 21.—Rom. 10 ; 4.—Heb. 10 ; 10.—Eph. 1 ; 7.—Rom. 8 ; 3).

1 Tim. 2 ; 5.—There is one God and one Mediator between God and man, the man Christ Jesus.—Matt. 1 ; 23.—Phil. 2 ; 6-11.—1 John 5 ; 20.

John 1 ; 1, 14.—In the beginning was the word, and the word was with God, and the word was God.—And the word was made flesh, and dwelt among us.—John 1 ; 29.—Matt. 16 ; 13-17.

19. Whence knowest thou this?

From the holy Gospel, which God first *revealed* in Paradise (Gen. 3 ; 15); and afterwards *published* by the Patriarchs and Prophets (Acts 10 ; 43); and was pleased to *represent* it by the shadows of sacrifices, and the other ceremonies of the law (Col. 2 ; 17); and, lastly, has *accomplished* it by his only-begotten Son (John 1 ; 29).

Gen. 3 ; 15.—I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

Acts 10 ; 43.—To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Gen. 22 ; 18.—Gen. 26 ; 4.—Gen. 28 ; 14.—Gal. 3 ; 16.—Acts 3 ; 24.—John 5 ; 46.—Heb. 1 ; 1.—Zech. 13 ; 1.

Col. 2 ; 17.—Which are a shadow of things to come ; but the body is of Christ.—Heb. 10 ; 1.—John 3 ; 14, 15.—Lev. 16 ; 21.—Heb. 9 ; 24.

John 1 ; 29.—Behold the Lamb of God, which taketh away the sin of the world.—Acts 13 ; 32, 33.—1 Cor. 5 ; 7.—Gal. 4 ; 4.—2 Cor. 1 ; 20.

7. LORD'S DAY.

20. *Are all men, then, as they perished in Adam, saved by Christ?*

No (Matt. 7; 13, 14); only those who are ingrafted into him, and receive all his benefits by a true faith (John 3; 16).

Matt. 7; 13, 14.—Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it.—*Matt. 7; 21.*

John 3; 16.—God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*2 Cor. 5; 17.*—John 3; 18.—*John 1; 12.*—*Matt. 1; 21.*—*1 Cor. 1; 30.*—*Rom. 11; 20.*

21. *What is true faith?*

True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word (James 2; 19); but also an assured confidence (Heb. 11; 1), which the Holy Ghost works by the gospel in my heart (Rom. 10; 17); that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, are freely given by God (Rom. 10; 10); merely of grace, only for the sake of Christ's merits. (*Eph. 2; 8, 9.*)

James 2; 19.—Thou believest that there is one God; thou doest well; the devils also believe and tremble.—*Luke 8; 13.*—*Matt. 13; 21.*—*John 17; 3.*

Heb. 11; 1.—Now faith is the substance of things hoped for, the evidence of things not seen.—*Rom. 4; 20, 21.*—*Eph. 3; 11, 12.*—*Heb. 3; 6.*—*Acts 8; 37.*

Rom. 10; 17.—Faith cometh by hearing, and hearing by the word of God.—*2 Cor. 4; 13.*—*Gal. 5; 22.*

Rom. 10; 10.—For with the heart man believeth unto righteousness ; and with the mouth, confession is made unto salvation.—*Acts 8; 37.*—Rom. 10; 9.—Gal. 2; 20.—Eph. 1; 6, 7.—*2 Tim. 4; 8.*

Eph. 2; 8, 9.—By grace are ye saved, through faith ; and that not of yourselves ; it is the gift of God : not of works, lest any man should boast.—*Rom. 3; 24.*—Rom. 8; 32.—Eph. 1; 7.

*22. *What is then necessary for a Christian to believe?*

All things promised us in the gospel (Matt. 16; 15, 16) ; which the articles of our catholic, undoubted Christian faith, briefly teach us.

Mark 16; 15, 16.—Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.—*Mark 1; 15.*—John 20; 31.—Matt. 28; 20.—Phil. 1; 29.—Acts 24; 14.—Heb. 11; 6.—*2 John 9; 11.*

*23. *What are these articles?*

1. I believe in God, the Father Almighty, maker of heaven and earth :

2. And in Jesus Christ, his only-begotten Son, our Lord ;

3. Who was conceived by the Holy Ghost, born of the Virgin Mary :

4. Suffered under Pontius Pilate ; was crucified, dead and buried ; he descended into hell :

5. The third day he rose from the dead :

6. He ascended into heaven, and sitteth at the right hand of God, the Father Almighty :

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost :

9. I believe in the Holy Catholic Church : the communion of saints :

10. The forgiveness of sins :

11. The resurrection of the body :

12. And the life everlasting.

8. LORD'S DAY.

*24. *How are these articles divided?*

Into three parts : the first is of God the Father, and our Creation; the second, of God the Son, and our Redemption ; the third, of God the Holy Ghost, and our Sanctification.

25. *Since there is but one divine essence, why speakest thou of Father, Son, and Holy Ghost?*

Because God has so revealed himself in his word, that these three and distinct persons (Matt. 28 ; 19), are the one, true, and eternal God (Matt. 12 ; 29).

Matt. 28 ; 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—*John 14 ; 16, 17.*—*John 5 ; 32.*—*John 15 ; 26.*—*John 10 ; 33.*—*Matt. 3 ; 16, 17.*—*Heb. 1 ; 8.*—*Acts 5 ; 3, 4.*—*2 Cor. 13 ; 13.*—*1 Cor. 12 ; 4-6.*—*1 Pet. 1 ; 2.*

Matt. 12 ; 29.—The first of all the commandments is, Hear O Israel : the Lord our God is one Lord. *1 Cor. 8 ; 4.*—*Eph. 4 ; 6.*—*Isa. 44 ; 6.*—*Isa. 45 ; 5.*

OF GOD THE FATHER.

9. LORD'S DAY.

**26. What believest thou when thou sayest "I believe in God the Father Almighty, maker of Heaven and Earth?"*

That the eternal Father of our Lord Jesus Christ (Eph. 1 ; 3), who of nothing made heaven and earth, with all that is in them (Heb. 11 ; 3); who likewise upholds and governs the same by his eternal counsel and providence (Eph. 1 ; 11); is, for the sake of Christ his Son, my God and my Father (John 20 ; 17); on whom I rely so entirely, that I have no doubt but that he will provide me with all things necessary for soul and body (1 Pet. 5 ; 7); and further, that he will make whatever evils he sends upon me in this valley of tears, turn out to my advantage (Rom. 8 ; 28); for he is able to do it, being Almighty God, and willing, being a faithful Father (Ps. 103 ; 13).

Eph. 1 : 3.—Blessed be the God and Father of our Lord Jesus Christ.—1 John 4 ; 14.—John 17 ; 1.

Heb. 11 ; 3.—Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—Gen. 1 ; 1.—Jer. 32 ; 17.—Acts 4 ; 24.—Rev. 4 : 11.—Neh. 9 ; 6.—Isa. 42 ; 5.

Eph. 1 ; 11.—He worketh all things after the counsel of his own will.—Heb. 1 : 3.—Ps. 148 ; 1-6. Ps. 103 ; 19.—Neh. 9 ; 6.—Dan. 4 ; 35.

John 20 ; 17.—Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.—1 John 3 ; 1.—Gal. 4 ; 6, 7.—John 1 ; 12.—Rom. 8 ; 14-16.

1 Pet. 5 ; 7.—Casting all your care upon him : for he careth for you.—Matt. 6 ; 26.—Ps. 55 ; 22.—Luke 12 ; 22.—1 Tim. 4 ; 10.—Isa. 26 ; 4.

Rom. 8 ; 28.—And we know that all things work together for good to them that love God.—Heb. 12 . 9-11.—2 Cor. 4 ; 17.—Gen. 50 ; 20.

Ps. 103 ; 13.—Like as a father pitith his children, so the Lord pitith them that fear him.—Matt. 7 ; 11.—Isa. 49 ; 15, 16.—Ps. 115 ; 3.—Ps. 136 ; 5.

10. LORD'S DAY.

27. What dost thou mean by the Providence of God?

The Almighty, and every-where present power of God (Acts 17 ; 28); whereby, as it were, by his hand, he *upholds* and *governs* heaven, earth, and all creatures (Heb. 1 ; 3); so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea all things (Acts 14 ; 17), come not by chance, but by his fatherly hand (Matt. 10 ; 29, 30).

Acts 17 ; 28.—In him we live, and move and have our being.—Ps. 139 ; 7-10.—Isa. 40 ; 26.—Acts 17 : 27.—Isa. 45 ; 7.—Phil. 2 ; 13.

Heb. 1 ; 3.—Upholding all things by the word of his power.—Isa. 40 ; 12.—Acts 17 ; 26.—Ps. 91 ; 10-14.—Ps. 36 ; 6.—Neh. 9 ; 6.

Acts 14 ; 17.—He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.—Ps. 104 ; 13-15.—Jer. 5 ; 24. Ps. 145 ; 15, 16.—Gen. 8 ; 22.—Ps. 74 ; 16, 17.

Matt. 10 ; 29, 30.—Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs

of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.—*Acts* 17; 25.—*Job* 5; 18, 19.—*Ex.* 15; 26.—*1 Sam.* 2; 7.—*Isa.* 45; 7.—*Prov.* 22; 2.—*Ps.* 23.

28. What advantage is it to us to know that God has created, and by his providence doth still uphold all things?

That we may be patient in adversity (*Job* 1; 21); thankful in prosperity (*1 Thess.* 5; 18); and that in all things which may hereafter befall us, we place our firm trust in our faithful God and Father, that nothing shall separate us from his love (*Rom.* 8; 38, 39); since all creatures are so in his hand, that without his will they cannot so much as move (*Acts* 17; 28).

Job 1; 21.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—*Ps.* 39; 9.—*Rom.* 5; 3, 4.—*James* 1; 3.—*Rom.* 12; 12.

1 Thess. 5; 18.—In everything give thanks; for this is the will of God in Christ Jesus concerning you.—*Deut.* 8; 10.—*Ps.* 100; 4, 5.

Rom. 8; 38, 39.—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—*Ps.* 37; 5.—*2 Sam.* 22; 3.

Acts 17; 28.—For in him we live, and move, and have our being.—*Prov.* 21; 1.—*Matt.* 8; 31.

OF GOD THE SON.

11. LORD'S DAY.

**29. Why is the Son of God called JESUS, that is, a Saviour?*

Because he saveth us, and delivereth us from our sins (Matt. 1; 21); and likewise because we ought not to seek, neither can find salvation in any other (Acts 4; 12).

Matt. 1 ; 21.—The angel said to Joseph: Mary shall bring forth a son; and thou shalt call his name Jesus; for he shall save his people from their sins.—*Heb. 7; 25.*—Luke 19; 10.—*1 Tim. 1; 15.*

Acts 4 ; 12.—Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.—*Acts 3; 16.*—*1 Cor. 3; 11.*—*John 6; 40.*

30. *Do such, then, believe in Jesus the only Saviour, who seek their salvation and happiness of saints, of themselves or anywhere else?*

They do not; for though they boast of him in words, yet in deeds they deny Jesus, the only deliverer and Saviour: for one of these two things must be true, that either Jesus is not a complete Saviour (Col. 1; 19, 20), or that they, who by a true faith receive this Saviour, must find all things in him necessary to their salvation (*Heb. 7 ; 25.*).

Col. 1; 19, 20.—For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of the cross, by him to reconcile all things unto himself.—*Col. 2; 10.*—*1 Cor. 1; 13.*—*John 10; 11.*—*John 17; 4.*

Heb. 7; 25.—He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—*John 1; 14.* *John 1; 16.*—*Heb. 12; 2.*—*Acts 16; 31.*

12. LORD'S DAY.

*31. *Why is he called CHRIST, that is, anointed?*

Because he is ordained of God the Father, and anointed with the Holy Ghost (Acts 10; 38), to be our chief Prophet and Teacher (John 6; 14); who has fully revealed to us the secret counsel and will of God concerning our redemption (John 1; 18); and to be our only High Priest (Heb. 3; 1), who, by the one sacrifice of his body, has redeemed us (Heb. 9; 26), and makes continual intercession with the Father for us (Heb. 7; 25); and also to be our eternal King (Ps. 2; 6), who governs us by his word and Spirit (Ps. 73; 24), and who defends and preserves us in the enjoyment of that salvation he has purchased for us (John 10; 27, 28).

Acts 10; 38.—God anointed Jesus of Nazareth with the Holy Ghost and with power.—*Acts 4; 27.*
—Luke 4; 18.—*Acts 2; 36.*—Heb. 1; 9.

John 6; 14.—This is of a truth that Prophet that should come into the world.—*Acts 3; 22.*—Matt. 17; 5.—Deut. 18; 15.—John 1; 9.

John 1; 18.—No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.—*John 15; 15.*—John 14; 6.—John 1; 17.—Heb. 9; 15.

Heb. 3; 1.—Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—*Ps. 110; 4.*
—Heb. 7; 21.—*1 John 2; 1.*—*1 Tim. 2; 5, 6.*

Heb. 9; 26.—For by one offering he hath perfected forever them that are sanctified.—*Heb. 10; 10.*—*1 Cor. 5; 7.*—*1 Pet. 3; 18.*

Heb. 7; 25.—He ever liveth, to make intercession for them.—*Rom. 8; 34.*—John 17; 9.

Ps. 2; 6.—I have set my king upon my holy hill of Zion.—*John 18; 37.*—*Luke 1; 33.*—*Rev. 17; 14.*

Ps. 73; 24.—Thou shalt guide me with thy counsel, and afterward receive me to glory.—*Isa. 2; 3.*
 —*Ps. 119; 105.*—*John 16; 13.*—*Acts 5; 31.*

John 10; 27, 28.—My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
Heb. 7; 24, 25.—*1 Cor. 15; 25.*—*Matt. 16; 18.*

*32. *But why art thou called a Christian?*

Because I am a member of Christ by faith (*Gal. 2; 20*); and thus am partaker of his anointing (*1 Cor. 1; 21*); that so I may confess his name (*Matt. 10; 32*), and present myself a living sacrifice of thankfulness to him (*Rom. 12; 1*); and also, that with a free and good conscience I may fight against sin and Satan in this life (*Eph. 6; 11, 12*); and afterwards reign with him eternally, over all creatures (*2 Tim. 2; 12*).

Gal. 2; 20.—The life which I now live in the flesh, I live by the faith of the Son of God.—*Col. 2; 6, 7.*—*1 Cor. 6; 17.*—*1 Cor. 12; 27.*

1 Cor. 1; 21.—Now he which establisheth us with you in Christ, and hath anointed us, is God.—*1 John 2; 27.*—*2 Cor. 1; 21, 22.*—*Isa. 59; 21.*

Matt. 10; 32.—Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.—*1 Pet. 2; 9.*—*Rom. 10; 9.*—*1 John 4; 15.*—*Rom. 10; 9, 10.*

Rom. 12; 1.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—*1 Pet. 2; 5.*

Eph. 6; 11, 12.—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—*Rom. 6; 12, 13.*—*1 Pet. 5; 8, 9.*—*1 Tim. 1; 18.*

2 Tim. 2; 12.—If we suffer, we shall also reign with him.—Rev. 3; 21.—Rev. 2; 10.

13. LORD'S DAY.

33. Why is Christ called the only-begotten Son of God, since we are also the children of God?

Because Christ alone is the eternal (John 1; 1) and natural Son of God (Heb. 1; 2, 3); but we are children adopted of God, by grace, for his sake (Gal. 3; 26).

John 1; 1.—In the beginning was the Word, and the Word was with God, and the Word was God.—Heb. 1; 8.—John 17; 5.—1 John 1; 1-3.—John 8; 58.—Col. 2; 9.—Heb. 13; 8.—Eph. 3; 9.

Heb. 1; 2, 3.—God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—John 5; 18.—John 3; 16.—Rom. 8; 32.—1 John 5; 20.—John 1; 14.—John 5; 26.—Col. 1; 15.

Gal. 3; 26.—For ye are all the children of God by faith in Christ Jesus.—John 1; 12.—Eph. 1; 3-6.—Rom. 8; 14, 15.—1 John 3; 1.—Rom. 8; 17.

34. Wherefore callest thou him, OUR LORD?

Because he has redeemed us, both soul and body, from all our sins (1 Cor. 6; 20); not with gold or silver, but with his precious blood (Col. 1; 14); and has delivered us from all the power of the devil, and thus made us his own property (Heb. 2; 14, 15).

1 Cor. 6; 20.—For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—Titus 2; 14.—Gal. 4; 4, 5.—Mark 10; 45.—Rev. 5; 9.—Acts 20; 28.

Col. 1; 14.—In whom we have redemption through his blood, even the forgiveness of sins.—1

Pet. 1; 18, 19.—1 John 1; 7.—1 Cor. 7; 23.—1 Tim. 2; 6.—Rev. 1; 5.—Eph. 1; 7.

Heb. 2; 14, 15.—That through death he might destroy him that had the power of death, that is, the devil.—1 John 3; 8.—1 Pet. 2; 9.

14. LORD'S DAY.

*35. *What is the meaning of the words, “He was conceived by the Holy Ghost, born of the Virgin Mary?”*

That God's eternal Son, who is, and continues true and eternal God (1 John 5; 20); took upon him the very nature of man, of the flesh and blood of the Virgin Mary (Gal. 4; 4) by the operation of the Holy Ghost (Luke 1; 34, 35); that he might also be the true seed of David (Acts 13; 23); like unto his brethren in all things, sin excepted (Heb. 4; 15).

1 John 5; 20.—This is the true God, and eternal life.—Rom. 9; 5.—Heb. 1; 10, 12.—Heb. 13; 8.

Gal. 4; 4.—When the fulness of time was come, God sent forth his Son, made of a woman.—1 John 4; 3.—Isa. 7; 14.—Luke 2; 7.—Heb. 2; 16.—John 1; 14.—1 Tim. 3; 16.—Matt. 1; 1.

Luke 1; 34, 35.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God.—Matt. 1; 18.

Acts 13; 23.—Of this man's (David's) seed hath God according to his promise, raised unto Israel a Saviour, Jesus.—Ps. 132; 11.—Acts 2; 30.

Heb. 4; 15.—But (Christ) was in all points tempted like as we are, yet without sin.—Heb. 2; 17.—Phil. 2; 7.—Rom. 1; 3, 4.—1 John 3; 5.—1 Pet. 2; 22.—John 8; 46.—2 Cor. 5; 21.

36. *What profit dost thou receive by Christ's holy conception and nativity?*

That he is our Mediator (1 Tim. 2; 5); and with his innocence and perfect holiness covers, in the sight of God, my sins (Rev. 1; 5); wherein I was conceived and brought forth (Ps. 51; 5).

1 Tim. 2; 5.—For there is one God, and one Mediator between God and men, the man Christ Jesus.—*Heb.* 12; 24.—*Heb.* 8; 6.—*Heb.* 9; 15.

Rev. 1; 5.—Unto him that loved us, and washed us from our sins in his own blood.—*Heb.* 7; 26.—*1 John* 1; 7.—*John* 1; 29.—*Rev.* 7; 14.

Ps. 51; 5.—Behold, I was shapen in iniquity; and in sin did my mother conceive me.—*John* 3; 6.

15. LORD'S DAY.

*37. *What dost thou understand by the words, He suffered?*

That he, all the time he lived on earth (Isa. 53; 3), but especially at the end of his life, sustained in body and soul, the wrath of God against the sins of mankind (Matt. 26; 38); that so by his passion, as the only propitiatory sacrifice (*Heb.* 9; 12), he might redeem our body and soul from everlasting damnation (*1 John* 4; 9), and obtain for us the favor of God, righteousness, and eternal life (Rom. 5; 2).

Isa. 53; 3.—He is despised and rejected of men, a man of sorrows and acquainted with grief.—*Luke* 12; 50.—*Heb.* 5; 7-10.

Matt. 26; 38.—My soul is exceeding sorrowful, even unto death.—*Matt.* 27; 46.—*Isa.* 53; 4-7.—*1 Pet.* 2; 24.—*Matt.* 20; 19.—*John* 12; 27.

Heb. 9;12.—Neither by the blood of goats or calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.—1 John 2;2.—Heb. 9;26.—Heb. 7;27.—Phil. 2;8.—Heb. 12;2.

1 John 4;9.—God sent his only-begotten Son into the world, that we might live through him.—John 3;14, 15.—John 3;36.—Rom. 5;15.—Heb. 9;12.

Rom. 5;2.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—John 1;17.—2 Cor. 5;21.—Gal. 6;14.—Eph. 2;16, 17.

38. Why did Christ suffer under Pontius Pilate, as his judge?

That he, being innocent, and yet condemned by a temporal judge (John 18;38), might thereby free us from the severe judgment of God, to which we were exposed (Isa. 53;5).

John 18;38.—He [Pilate] went out again unto the Jews, and said unto them, I find in him no fault at all.—Luke 23;14, 15.—Matt. 27;19, 24.

Isa. 53;5.—The chastisement of our peace was upon him; and with his stripes we are healed.—Rom. 8;34.—Gal. 3;13, 14.—John 3;18.

39. Is there anything more in his being crucified than if he had died some other death?

Yes, there is; for thereby I am assured that he took on him the curse which lay upon me (Gal. 3;13); for the death of the cross was accursed of God (Gal. 3;13).

Gal. 3;13.—Christ hath redeemed us from the curse of the law, being made a curse for us.—Phil. 2;8, 9.—Gal. 3;10.—Col. 2;14.

Gal. 3;13.—For it is written, Cursed is every one that hangeth on a tree.—Deut. 21;23.

16. LORD'S DAY.

*40. *Why was it necessary for Christ to humble himself even unto death?*

Because with respect to the justice (Rom. 1; 32), and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God (Gen. 2; 17).

Rom. 1; 32.—Knowing the judgment of God, that they which commit such things are worthy of death.—Rom. 8; 3.—Heb. 9; 28.—Luke 24; 26.

Gen. 2; 17.—For in the day that thou eatest thereof thou shalt surely die.—Gen. 3; 15.—Heb. 2; 9.—1 Pet. 3; 18.—1 Cor. 15; 3.

41. *Why was he also “buried?”*

Thereby to prove that he was really dead (1 Cor. 15; 3, 4).

1 Cor. 15; 3, 4.—For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried. Mark. 15; 42-45.—Acts 13; 29.—Isa. 53; 9.—Luke 23; 52-53.

42. *Since, then, Christ died for us, why must we also die?*

Our death is not a satisfaction for our sins, but only an abolishing of sin (Rom. 6; 7); and a passage into eternal life (Phil. 1; 21).

Rom. 6; 7.—For he that is dead is freed from sin.—Heb. 4; 10.—Matt. 16; 26.—1 Pet. 4; 1.

Phil. 1; 21.—For me to live is Christ, and to die is gain.—Phil. 1; 23.—John 5; 24.—2 Cor. 5; 1.—Rev. 14; 13.—Heb. 4; 10.—Luke 23; 43.

43. *What further benefit do we receive from the sacrifice and death of Christ on the cross?*

That by virtue thereof our old man is crucified (Rom. 6 ; 6), dead (Rom. 6 ; 8), and buried with him (Rom. 6 ; 4); that so the corrupt inclinations of the flesh may no more reign in us (Rom. 6 ; 14); but that we may offer ourselves unto him a sacrifice of thanksgiving (Rom. 6 ; 13).

Rom. 6 ; 6.—Knowing this, that our old man is crucified with him.—*Gal. 5 ; 24.*—*Gal. 2 ; 20.*

Rom. 6 ; 8.—Now, if we be dead with Christ, we believe that we shall also live with him.—*Rom. 6 ; 11.*—*Col. 3 ; 3.*—*Phil. 3 ; 10.*

Rom. 6 ; 4.—We are buried with him by baptism unto death.—*Col. 2 ; 12.*

Rom. 6 ; 14.—For sin shall not have dominion over you; for ye are not under the law, but under grace.—*Rom. 6 ; 6.*—*1 Thess. 5 ; 5.*—*Eph. 5 ; 8.*

Rom. 6 ; 13.—Yield yourselves unto God, as those that are alive from the dead.—*Rom. 12 ; 1.*—*Ps. 51 ; 17.*—*2 Cor. 5 ; 15.*—*Eph. 4 ; 22.*—*Col. 3 ; 9.*

*44. *Why is there added, “He descended into hell?”*

That, in my greatest temptations, I may be assured and wholly comfort myself in this (John 16 ; 33): that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies (Ps. 86 ; 13), in which he was plunged during all his sufferings, but especially on the cross (Mark 15 ; 34), hath delivered me from the anguish and torments of hell (1 Cor. 15 ; 55, 57).

John 16 ; 33.—But be of good cheer: I have overcome the world.—*John 14 ; 1.*—*John 14 ; 16.*

Ps. 86 ; 13.—Thou hast delivered my soul from the lowest hell.—*Ps. 30 ; 3.*—*Matt. 26 ; 37, 38.*—*Isa. 53 ; 3.*—*Isa. 53 ; 4-9.*—*Heb. 5 ; 7.*

Mark 15; 34.—My God, my God, why hast thou forsaken me?—Isa. 53; 10.—Luke 12; 50.

1 Cor. 15; 55, 57.—O death, where is thy sting? O grave, where is thy victory?... But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—Isa. 53; 4.—1 Thess. 1; 10.

17. LORD'S DAY.

*45. *What does the resurrection of Christ profit us?*

First: by his resurrection he hath overcome death (Rom. 6; 9), that he might make us partakers of that righteousness which he had purchased for us by his death (Rom. 4; 25). Secondly, we are also by his power raised up to a new life (Rom. 6; 4). And, lastly, the resurrection of Christ is a sure pledge of our blessed resurrection (1 Cor. 15; 20).

Rom. 6; 9.—Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.—Col. 2; 15.—1 Cor. 15; 54-57.—Heb. 2; 14.—Rev. 1; 18.—Phil. 3; 10.

Rom. 4; 25.—Who was delivered for our offenses, and was raised again for our justification.—1 Cor. 15; 17, 18.—Titus 2; 6.—2 Cor. 5; 21.—Heb. 9; 28.

Rom. 6; 4.—Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Col. 2; 12, 13.—1 Pet. 1; 3.—2 Tim. 1; 10.

1 Cor. 15; 20.—But now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Thess. 4; 14.—Rom. 8; 11.—Acts 26; 23.

18. LORD'S DAY.

*46. *How dost thou understand these words, He ascended into heaven?*

That Christ, in the sight of his disciples, was taken up from the earth into heaven (Acts 1; 9); and that he continues there for our interest (John 16; 7); until he come again to judge the quick and dead (Acts 3; 21).

Acts 1; 9.—While they beheld, he was taken up; and a cloud received him out of their sight.—*Mark* 16; 19.—*Luke* 24; 50, 51.—*1 Pet.* 3; 22.

John 16; 7.—It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.—*Rom.* 8; 34.—*Heb.* 4; 14.—*Col.* 3; 1.

Acts 3; 21.—Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began.—*Acts* 1; 11.—*Matt.* 24; 30. *2 Tim.* 4; 1.—*Acts* 10; 42.—*Heb.* 7; 25.

47. Is not Christ then with us, even to the end of the world, as he hath promised?

Christ is very man and very God: with respect to his human nature, he is no more on earth (John 16; 28); but with respect to his Godhead, majesty, grace, and Spirit, he is at no time absent from us (*Matt.* 28; 20).

John 16; 28.—Again, I leave the world and go to the Father.—*Matt.* 26; 11.—*Heb.* 8; 4.—*Acts* 3; 21.

Matt. 28; 20.—Lo, I am with you always, even unto the end of the world.—*Matt.* 18; 20.—*Jer.* 23; 24.—*Ps.* 139; 7-10.—*John* 14; 16, 17.—*2 Cor.* 13; 14.

48. But if his human nature is not present wherever his Godhead is, are, then, these two natures in Christ separated from one another?

Not at all; for since the Godhead is incomprehensible and omnipresent (*Job* 11; 7-9),

it must necessarily follow that the same is not limited with the human nature he assumed, and yet remains personally united to it (John 3; 13).

Job 11; 7-9.—Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?—*Acts 17; 27.—1 Kings 8; 27.—Acts 7; 49.*

John 3; 13.—And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.—*Col. 2; 9.—Phil. 2; 6, 7.—Heb. 1; 3.*

49. Of what advantage to us is Christ's ascension into heaven?

First, that he is our Advocate in the presence of his Father in heaven (Heb. 9; 24); secondly, that we have our flesh in heaven, as a sure pledge that he, as the head, will also take up to himself, us, his members (John 14; 2, 3); and, thirdly, that he sends us his Spirit, as an earnest, by whose power we “seek the things which are above, where Christ sitteth at the right hand of God, and not things on earth” (John 16; 7).

Heb. 9; 24.—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—*1 John 2; 1.—Rom. 8; 34.—John 17; 20, 21.—Heb. 7; 25.*

John 14; 2, 3.—I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—*Eph. 2; 4-6.—Eph. 1; 22.—1 Cor. 12; 27.—1 Thess. 4; 17.—Eph. 5; 30.*

John 16; 7.—Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you.—*Eph. 1; 13, 14.*—*2 Cor. 1; 22,*—*Col. 3; 1-3.*—*Phil. 3; 20.*

19. LORD'S DAY.

*50. *Why is it added, And sitteth at the right hand of God?*

Because Christ is ascended into heaven for this end, that he might there appear as head of his Church (*Eph. 1; 22*); by whom the Father governs all things (*Matt. 28; 18*).

Eph. 1; 22.—And hath put all things under his feet, and gave him to be the head over all things to the church.—*Heb. 1; 3.*—*Heb. 8; 1.*—*1 Pet. 3; 22.*

Matt. 28; 18.—All power is given unto me in heaven and in earth.—*1 Cor. 15; 25.*—*John 5; 22.*

51. *What profit is this glory of Christ, our head, unto us?*

First, that by his Holy Spirit he poureth out heavenly graces upon us, his members (*Acts 2; 33*); and then, that by his power he defends and preserves us against all his enemies (*John 10; 28*).

Acts 2; 33.—Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.—*Eph. 4; 8.*—*Acts 10; 45.*—*1 John 14; 26.*—*John 16; 13.*

John 10; 28.—And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand.—*John 16; 33.*—*2 Cor. 12; 9.*—*1 Cor. 15; 25-27.*—*Rom. 8; 34-39.*

*52. *What comfort is it to thee, that Christ shall come again to judge the quick and the dead?*

That in all my sorrows and persecutions, with uplifted head, I look for the very same person (Luke 21; 28); who before offered himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven (Acts 10; 42); who shall cast all his and my enemies unto everlasting condemnation (2 Thess. 1; 7-10); but shall translate me, with all his chosen ones, to himself, with heavenly joys and glory (John 14; 3).

Luke 21; 28.—And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.—*Acts 1; 11.*—1 Thess. 4; 16-18.—Phil. 3; 20.—Col. 3; 4.

Acts 10; 42.—And he commanded us to preach unto the people, and to testify that it is he (Christ) which was ordained of God to be the Judge of quick and dead.—*John 19; 37.*—Gal. 3; 13.—Rom. 8; 1.

2 Thess. 1; 7-10.—When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—*Rev. 20; 10.*—Matt. 29; 41.—Jude 6.—*Isa. 35; 10.*

John 14; 3.—And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—*John 17; 24.*—1 Thess. 4; 17.—Matt. 25; 34.

OF GOD THE HOLY GHOST.

20. LORD'S DAY.

*53. *What dost thou believe concerning the Holy Ghost?*

First, that he is true and co-eternal God with the Father and the Son (Acts 5; 3, 4); secondly, that he is also given me (Acts 2; 38), to make me by a true faith a partaker of Christ and all his benefits (1 Cor. 12; 3); that he may comfort me and abide with me forever (John 14; 16).

Acts 5; 3, 4.—Why hath Satan filled thy heart to lie to the Holy Ghost..... thou hast not lied unto men, but unto God.—1 Cor. 3; 16.—Heb. 9; 14.—1 Cor. 6; 19.—Isa. 48; 16.

Acts 2; 38.—Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 5; 32.—1 Thess. 4; 8.—2 Cor. 1; 22.—1 John 3; 24.—1 John 4; 13.

1 Cor. 12; 3.—No man can say that Jesus is the Lord, but by the Holy Ghost.—Eph. 3; 14, 16.—Rom. 8, 9.—Eph. 3; 17.—1 John 4; 13.

John 14; 16.—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth.—John 14; 26.—John 15; 26.—Acts 9; 31.

21. LORD'S DAY.

*54. *What believest thou concerning the "Holy Catholic Church" of Christ?*

That the Son of God, from the beginning to the end of the world, gathers (Eph. 1; 10), defends and preserves to himself (Matt.

16 ; 18), by his Spirit and word (Rom. 1; 16), out of the whole human race, a church chosen to everlasting life (Rev. 5; 9); agreeing in true faith (Eph. 4; 13); and that I am, and for ever shall remain, a living member thereof (Ps. 23; 6).

Eph. 1; 10.—That in the dispensation of times, he might gather together in one, all things in Christ, both which are in heaven, and which are in earth.—*Eph. 4; 11, 12.*—Luke 11; 49–51.—Heb. 11 chap.—1 Cor. 12; 13.—John 17; 20, 21.

Matt. 16; 18.—And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—*John 10; 28.*—Matt. 28; 20.—Ps. 2; 6–8.

Rom. 1; 16.—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—*Rom. 15; 17–19.*—Rom. 10; 14–17.—Rom. 8; 16.

Rev. 5; 9.—For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation.—*Isa. 43; 5–7.*—Rom. 8; 30.—1 Pet. 2; 9.—Eph. 1; 4.

Eph. 4; 13.—Till we all come in the unity of the faith, and of the knowledge of the Son of God.—*Eph. 4; 4–6.*—Eph. 2; 19–22.

Ps. 23; 6.—Surely goodness and mercy have followed me all the days of my life; and I will dwell in the house of the Lord forever.—*Eph. 2; 19–22.*—1 Cor. 1; 8, 9.—John 10; 28.—1 Pet. 1; 5.

*55. *What do you understand by, “The Communion of saints?”*

First, that all and every one who believes, being members of Christ, are in common partakers of him (1 John 1; 3); and of all his riches and gifts (Rom. 8; 32): secondly,

that every one must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of other members (1 Pet. 4 ; 10).

1 John 1 ; 3.—And truly our fellowship is with the Father, and with his Son Jesus Christ.—1 Cor. 6 ; 17.—Col. 2 ; 19.—1 Cor. 12 ; 12, 13.

Rom. 8 ; 32.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.—John 1 ; 16.—Rom. 5 ; 6-10.—1 Pet. 2 ; 9, 10.

1 Pet. 4 ; 10.—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—Eph. 4 ; 15, 16.—Phil. 2 ; 3, 4.—Eph. 4 ; 25.—Rom. 12 ; 5.

*56. *What believest thou concerning, “The Forgiveness of sins?*

That God, for the sake of Christ’s satisfaction (Eph. 1 ; 7.), will no more remember my sins (Jer. 31 ; 34), neither my corrupt nature, against which I have to struggle all my life long (Rom. 7 ; 24, 25); but will graciously impute to me the righteousness of Christ (Rom. 3 ; 24), that I may never be condemned before the tribunal of God (Rom. 8 ; 1).

Eph. 1 ; 7. — In whom we have redemption through his blood, the forgiveness of sins.—1 John 2 ; 2.—2 Cor. 5 ; 19.—John 1 ; 29.

Jer. 31 ; 34.—I will forgive their iniquity, and will remember their sin no more.—Rom. 8 ; 1.—Ps. 103 ; 10-12.—1 John 2 ; 12.—1 Cor. 6 ; 11.

Rom. 7 ; 24, 25.—O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord.—Ps. 163 ; 3.—Rom. 7 ; 18-21.—Gal. 5 ; 17.—1 Cor. 15 ; 57.

Rom. 3; 24.—Being justified freely by his grace, through the redemption that is in Christ.—*1 Cor. 1; 30.*—Eph. 1; 7.—*2 Cor. 5; 21.*—Eph. 2; 8.

Rom. 8; 1.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—*John 5; 24.*—*John 3; 18.*—Rom. 8; 33, 34.—Rom. 5; 17.

22. LORD'S DAY.

*57. *What comfort doth the "Resurrection of the body" afford thee?*

That not only my soul, after this life, shall be immediately taken up to Christ, its head (*Phil. 1; 23.*); but also that this my body, being raised by the power of Christ (*John 5; 28, 29.*), shall be reunited with my soul, and made like unto the glorious body of Christ (*Phil. 3; 21.*).

Phil. 1; 23.—For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.—*Luke 23; 43.*—*Rev. 14; 13.*—*Luke 16; 22.*—*2 Cor. 5; 8.*—*Eccle. 12; 7.*

John 5; 28, 29.—The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.—*1 Cor. 15; 53.*—*Job. 19; 25-27.*—*John 6; 39, 40.*—*1 Thess. 4; 16.*

Phil. 3; 21.—Who shall change our vile body, that it may be fashioned like unto his glorious body.—*1 Cor. 15; 53.*—*1 Cor. 15; 42, 43.*

*58. *What comfort takest thou from the article of "Life everlasting?"*

That since I now feel in my heart the beginning of eternal joy (*2 Cor. 5; 2, 3.*), after this life I shall inherit perfect salvation (*Matt. 25; 46.*); which “eye hath not seen, nor ear heard, neither hath it entered into the heart

of man" to conceive (1 Cor. 2; 9); and that, to praise God therein forever (Rev. 22; 3).

2 Cor. 5; 2, 3.—Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.—1 Pet. 1; 3-5.—Rom. 14; 17.—Rom. 8; 23.

Matt. 25; 46.—The righteous (shall go) into life eternal.—1 Cor. 13; 10.—Matt. 25; 34.—Ps. 16; 11.

1 Cor. 2; 9.—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—2 Cor. 12; 4.—1 John 3; 2.—Rev. 21; 4.

Rev. 22; 3.—And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him.—Rev. 19; 5.—Rev. 7; 15.—1 Pet. 1; 3, 4.—2 Cor. 4; 17, 18.

23. LORD'S DAY.

**59. But what doth it profit thee now that thou believest all this?*

That I am righteous in Christ, before God (Rom. 5; 1); and an heir of eternal life (John 5; 24).

Rom. 5; 1.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 1; 16, 17.—Rom. 3; 21, 22.—John 3; 36.

John 5; 24.—He that heareth my word, and believeth on him that sent me, hath everlasting life.—John 3; 36.—John 3; 15.—Titus 3; 7.

60. How art thou righteous before God?

Only by a true faith in Jesus Christ (Rom. 3; 28); so that though my conscience accuse me that I have grossly transgressed all the commands of God, and kept none of them, and am still inclined to all evil (Rom. 7; 14); notwithstanding God, without any merit of

mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ (Rom. 3 ; 24); even so, as if I never had had, nor committed any sin; yea, as if I had fully accomplished all that obedience which Christ hath accomplished for me (2 Cor. 5 ; 21); inasmuch as I embrace such benefit with a believing heart (Rom. 10 ; 10).

Rom. 3 ; 28.—Therefore we conclude, that a man is justified by faith without the deeds of the law.—*Gal. 2 ; 16.*—*Phil. 3 ; 9.*—*Eph. 2 ; 8, 9.*—*Phil. 3 ; 9.*

Rom. 7 ; 14.—For the law is spiritual: but I am carnal, sold under sin.—*Rom. 7 ; 21-23.*—*Rom. 3 ; 23.*—*Rom. 3 ; 9, 10.*—*Rom. 3 ; 21.*

Rom. 3 ; 24;—Being justified freely by his grace, through the redemption that is in Christ Jesus.—*Rom. 4 ; 6-8.*—*Rom. 3 ; 25.*—*Rom. 5 ; 18, 19.*—*Titus 3 ; 5.*—*Eph. 2 ; 5.*—*Phil. 3 ; 9.*

2 Cor. 5 ; 21.—For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him.—*Isa. 1 ; 18.*—*Micah 7 ; 19.*—*2 Cor. 5 ; 19.*—*Eph. 2 ; 8, 9.*

Rom. 10 ; 10.—For with the heart man believeth unto righteousness. *Rom. 4 ; 24.* *John 3 ; 16.*

61. Why sayest thou that thou art righteous by faith only?

Not that I am acceptable to God on account of the worthiness of my faith (Eph. 2 ; 8, 9); but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God (Rom. 10 ; 4); and that I cannot receive or apply the same to myself in any other way than by faith only (Rom. 3 ; 22).

Eph. 2; 8, 9.—For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.—*Phil. 3; 9.—Isa. 61; 10.—Rom. 5; 18, 19.*

Rom. 10; 4.—For Christ is the end of the law for righteousness to every one that believeth.—*Rom. 3; 24, 25.—1 Cor. 1; 30.—Rom. 5; 18, 19.*

Rom. 3; 22.—Even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them that believe.—*Heb. 11; 7.—Rom. 4; 3.—1 John 5; 10—John 3; 36.—John 6; 40.*

24. LORD'S DAY.

62. But why can not our good works be the whole or part of our righteousness before God?

Because that the righteousness which can be approved before the tribunal of God, must be absolutely perfect, and in all respects conformable to the divine law (Gal. 3; 10); and also, that our best works in this life are all imperfect and defiled with sin (Isa. 64; 6).

Gal. 3; 10.—Cursed is every one that continueth not in all things which are written in the book of the law to do them.—*Deut. 6; 5.—James 2; 10.*

Isa. 64; 6.—But we are all as an unclean thing, and all our righteousnesses are as filthy rags.—*Phil. 3; 12, 13.—James 3; 2.—Rom. 7; 21.*

63. What! do not our good works merit, which yet God will reward in this and a future life?

This reward is not of merit (Luke 17; 10); but of grace (Eph. 1; 6).

Luke 17; 10.—When ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—*Rom. 11; 35, 36.—Rom. 11; 6.*

Eph. 1 ; 6.—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.—*Ps. 103 ; 13.*—*1 Cor. 15 ; 10.*—*2 Tim. 1 ; 9.*

64. But doth not this doctrine make men careless and profane?

By no means (*Rom. 3 ; 31*): for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness (*John 15 ; 5*).

Rom. 3 ; 31.—Do we then make void the law through faith? God forbid: yea, we establish the law.—*Rom. 6 ; 1, 2.*

John 15 ; 5.—I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit.—*Titus 3 ; 8.*—*Matt. 7 ; 18.*—*Titus 2 ; 12.*—*2 Pet. 2 ; 20.*—*Eph. 2 ; 10.*

OF THE SACRAMENTS.

25. LORD'S DAY.

* 65 *Since, then, we are made partakers of Christ, and all his benefits, by faith only, whence doth this faith proceed?*

From the Holy Ghost (*Gal. 5 ; 22*), who works faith in our hearts by the preaching of the gospel (*Rom. 10 ; 17*); and confirms it by the use of the Sacraments (*Acts 8 ; 36-38*).

Gal. 5 ; 22.—But the fruit of the Spirit is . . . faith.—*2 Cor. 4 ; 13.*—*1 John 2 ; 27.*

Rom. 10 ; 17.—So then faith cometh by hearing, and hearing by the word of God.—*1 Cor. 1 ; 21.*—*Rom. 1 ; 16.*—*2 Thess. 2 ; 14.*—*Gal. 3 ; 5.*

Acts 8 ; 36-38.—And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart,

thou mayest.—*Rom. 4; 11.*—*Acts 10; 47, 48.*—*Acts 16; 30-33.*—*Acts 2; 41, 42.*—*1 Cor. 11; 26.*

66. What are the sacraments?

The sacraments are holy, visible signs and seals (*Rom. 4; 11*), appointed of God (*1 Cor. 11; 25*), for this end, that by the use thereof he may the more fully declare and seal to us the promise of the gospel (*1 Cor. 11; 26*); namely, that he grants us freely the remission of sin and life eternal (*Matt. 26; 28*), for the sake of that one sacrifice of Christ, accomplished on the cross (*Heb. 9; 28*).

Rom. 4; 11.—And he received the sign of circumcision: a seal of the righteousness of the faith which he had, yet being uncircumcised.—*Gen. 17; 11.*—*1 Cor. 11; 24, 25.*—*Ex. 12; 13.*—*Ex. 29; 33.*

1 Cor. 11; 25.—This do ye, as oft as ye drink it, in remembrance of me.—*Matt. 28; 19.*—*Ex. 12; 27.*—*John 1; 33.*—*Acts 7; 8.*—*1 Cor. 11; 23.*

1 Cor. 11; 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—*Acts 2; 16.*—*Rom. 4; 11.*—*Deut. 30; 6.*—*2 Cor. 5; 7.*—*Matt. 26; 27, 28.*—*John 6; 56, 57.*

Matt. 26; 28.—For this is my blood of the New Testament, which is shed for many for the remission of sins.—*Acts 22; 38.*—*John 10; 28.*—*Acts 22; 16.*—*1 Cor. 11; 25.*—*1 John 5; 11.*

Heb. 9; 28.—So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin, unto salvation.—*Rom. 3; 24, 25.*—*Rom. 6; 3.*

67. Are both word and sacraments then ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ, on the cross, as the only ground of our salvation?

Yes, indeed, for the Holy Ghost teaches us in the gospel (1 Cor. 3; 11), and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ, which he offered for us on the cross (Matt. 26; 28).

1 Cor. 3; 11.—For other foundation can no man lay than is laid, which is Jesus Christ.—1 Cor. 1; 23.—John 20; 31.—Rom. 10; 4.—Heb. 10; 10.

Matt. 26; 28.—For this is my blood of the New Testament, which is shed for many for the remission of sins.—Rom. 6; 3.—1 Cor. 11; 26.—Gal. 3; 27.

**68. How many sacraments has Christ instituted in the new covenant or testament?*

Two; namely, Holy Baptism (Matt. 28; 19), and the Holy Supper (1 Cor. 11; 23-25).

OF HOLY BAPTISM.

26. LORD'S DAY.

69. How art thou admonished and assured, by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

Thus, that Christ appointed this external washing with water (Matt. 28; 19), adding thereunto this promise, that I am as certainly washed by his blood and Spirit, from all the pollution of my soul, that is, from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away (Acts 22; 16).

Matt. 28; 19.—Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—*Acts 10; 47.*

Acts 22 ; 16.—Arise and be baptized, and wash away thy sins, calling on the name of the Lord.—*Titus* 3 ; 5.—*Mark* 16 ; 16.—*1 Pet.* 3 ; 21.—*1 John* 5 ; 6.—*Acts* 2 ; 39.—*Luke* 3 ; 3.

70. What is it to be washed with the BLOOD and the SPIRIT of Christ?

It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which is shed for us by his sacrifice upon the cross (*1 John* 1 ; 7); and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, so that we may more and more die unto sin, and lead holy and unblamable lives (*1 Cor.* 6 ; 11).

1 John 1 ; 7.—And the blood of Jesus Christ his Son cleanseth us from all sin.—*Rev.* 1 ; 5.—*Eph.* 1 ; 7.—*1 Pet.* 2 ; 24.—*Rom.* 3 ; 24.—*1 Pet.* 1 ; 2.

1 Cor. 6 ; 11.—But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—*Rom.* 6 ; 4, 6.—*1 Pet.* 2 ; 24.—*Rom.* 6 ; 11.—*Eph.* 4 ; 22—24.—*Titus* 3 ; 5.—*Heb.* 10 ; 22.—*John* 17 ; 17-19.

**71. Where has Christ promised us that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?*

In the institution of baptism, which is thus expressed: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (*Matt.* 28 ; 19): “he that believeth and is baptized, shall be saved, but he that believeth not shall be damned” (*Mark* 16 ; 16). This promise is also repeated, where the scripture calls baptism “the washing of

regeneration" (Titus 3; 5), and "the washing away of sins" (Acts 22; 16).

27. LORD'S DAY.

72. *Is, then, the external baptism with water, the washing away of sin itself?*

Not at all (1 Pet. 3; 21); for the blood of Jesus Christ only (1 John 1; 7), and the Holy Ghost, cleanse us from all sin (1 Cor. 6: 11).

1 Pet. 3; 21.—The like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.

1 John 1; 7.—The blood of Jesus Christ, His Son, cleanseth us from all sin.—1 John 5; 6.

1 Cor. 6; 11.—But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

73. *Why, then, doth the Holy Ghost call baptism "the washing of regeneration" and the washing away of sins?*

God speaks thus not without great cause; namely, not only thereby to teach us, that, as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ (Rev. 1; 5); but especially that, by this divine pledge and sign, he may assure us that we are spiritually cleansed from our sins as really as we are externally washed with water (Gal. 3; 27).

Rev. 1; 5.—Unto him that loved us, and washed us from ours sins in his own blood.—Heb. 9; 14.— Isa. 4; 4.—Titus 3; 5.—1 Cor. 6; 11.

Gal. 3; 27.—For as many of you as have been baptized into Christ, have put on Christ.—*Acts 2; 38.*

74. *Are infants also to be baptized?*

Yes, for since they as well as the adult are included in the covenant (Gen. 17; 7), and church of God (Mark 10; 14–16); and since redemption from sin by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult (*Acts 2; 38, 39*), they must, therefore, by baptism, as a sign of the covenant, be also admitted into the Christian Church (Mark 16; 46); and be distinguished from the children of infidels (1 Cor. 7; 14); as was done in the old covenant or testament by circumcision (Gen. 17; 11); instead of which baptism was instituted in the new covenant (Col. 2; 11, 12).

Gen. 17; 7.—I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee.—
1 Cor. 7; 14.—Ps. 22; 10.—Ps. 103; 17, 18.

Mark 10; 14–16.—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom God.—*Joel 2; 16.*—Eph. 6; 4.

Acts 2; 38, 39.—Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—*Luke 1; 15.*

Mark 16; 46.—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—*Matt. 28; 19.*—*1 Cor. 12; 13.*

1 Cor. 7; 14.—Else were your children unclean; but now are they holy.—*Acts 16; 33.*—*Acts 10; 47.*

Gen. 17; 11.—And ye shall circumcise the flesh of your foreskins; and it shall be a token of the covenant betwixt me and you.—*Gen. 17; 12.*

Col. 2; 11, 12.—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: Buried with him in baptism.

THE LORD'S SUPPER.

28. LORD'S DAY.

75. *How art thou admonished and assured, in the Lord's supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?*

Thus, that Christ has commanded me, and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him; adding these promises, first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me (1 Cor. 11; 23, 24, 25); and, further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ (1 Cor. 10; 16).

1 Cor. 11; 23-25.—The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body; which is broken for you.....This cup is the new testament in my

blood.—*Matt.* 26; 26-28.—*Luke* 22; 19, 20.—*Mark* 14; 22-24.

1 Cor. 10; 16.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

76. What is it to eat the crucified body, and drink the shed blood of Christ?

It is not only to embrace, with a believing heart, all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal (*John* 6; 50, 35, 54, 47); but also, besides that, to become more and more united to his sacred body, by the Holy Ghost, who dwells both in Christ and in us (*John* 6; 56); so that we, although Christ is in heaven, and we on earth, are, notwithstanding, “flesh of his flesh, and bone of his bone” (*Eph.* 5; 30); and that we live and are governed forever by one Spirit, as members of the same body are by one soul (*John* 6; 57, 58).

John 6; 50, 35, 54, 47.—This is the bread which cometh from heaven, that a man may eat thereof, and not die He that cometh to me shall never thirst. Whosoever eateth my flesh, and drinketh my blood, hath eternal life He that believeth on me hath everlasting life.

John 6; 56.—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.—*John* 6; 63.—*1 Cor.* 12; 13.—*1 Cor.* 10; 16.

Eph. 5; 30.—For we are members of his body, of his flesh, and of his bones.—*1 Cor.* 12; 27.

John 6; 57, 58.—He that eateth me, even he shall live by me. He that eateth of this bread, shall live forever.—*Rom.* 8; 9-11.—*1 Cor.* 6; 17.—*Eph.* 4; 15, 16.

*77. *Where has Christ promised, that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?*

In the institution of the supper, which is thus expressed: "The Lord Jesus, in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me; after the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death until he come" (1 Cor. 11; 23-26.—Matt. 26; 26).

This promise is repeated by the holy Apostle Paul, where he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? for we, being many, are one bread and one body: because we are all partakers of that one bread" (1 Cor. 10; 16, 17).

29. LORD'S DAY.

78. *Do, then, the bread and wine become the very body and blood of Christ?*

Not at all; but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself,

being only the sign and confirmation thereof appointed of God (1 Pet. 3; 21); so the bread of the Lord's supper is not changed into the very body of Christ, though, agreeably to the nature and properties of sacraments, it is called the body of Christ Jesus (1 Cor. 10; 16).

1 Pet. 3; 21.—The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.—Acts 8; 36.—Acts 10; 47.—Matt. 26; 26.

1 Cor. 10; 16.—The bread which we break, is it not the communion of the body of Christ?—1 Cor. 11; 23, 26.—Gen. 17; 10.—Ex. 12; 11.—Acts 7; 8.—Acts 22; 16.—Mark 14; 24.

79. *Why, then, doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood, and Paul, the “communion of the body and blood of Christ?”*

Christ speaks thus not without great reason; namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life (John 6; 55, 49, 51): but more especially by these visible signs and pledges, to assure us that we are as really partakers of his true body and blood (by the operation of the Holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of him (1 Cor. 11; 24, 25); and that all his sufferings

and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God (1 Cor. 11; 26).

John 6; 55, 49, 51.—For my flesh is meat indeed, and my blood is drink indeed. Your fathers did eat manna in the wilderness and are dead. If any man eat of this bread he shall live forever.

1 Cor. 11; 24.—He took bread and said Take, eat: this is my body.—1 Cor. 11; 25.—1 Cor. 10; 16.

1 Cor. 11; 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—Rom. 8; 4.—Rom. 5; 9, 18, 19.

30. LORD'S DAY.

80. *What difference is there between the Lord's supper and the Popish mass?*

The Lord's supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross (Heb. 10; 14); and that we by the Holy Ghost are ingrafted into Christ (John 6; 63); who, according to his human nature, is not now on earth, but in heaven, at the right hand of God his Father, and will there be worshipped by us (Acts 7; 56–59); but the mass teacheth that the living and the dead have not the pardon of sins, through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and, further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is

nothing else than a denial of the one sacrifice and sufferings of Jesus Christ (Gal. 5; 4), and an accursed idolatry (Deut. 27; 15).

Heb. 10; 14.—For by one offering he hath perfected forever them that are sanctified.—*Luke 22; 19, 20.*—Heb. 9; 25-28.—1 Cor. 5; 7.—John 19; 30.—Heb. 7; 27.—2 Cor. 5; 21.—Matt. 26; 28.

John 6; 63.—It is the Spirit that quickeneth; the flesh profiteth nothing.—1 Cor. 6; 17.—1 Cor. 12; 13.—Eph. 4; 4.—Eph. 5; 30-32.

Acts 7; 56-59.—Stephen said . . . Behold I see the heavens opened, and the Son of man standing at the right hand of God.—*Luke 24; 51, 52.*—Col. 3; 1.

Gal. 5; 4.—Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.—*Isa. 1; 11.*—*Jer. 2; 13.*—*Matt. 15; 9.*

Deut. 27; 15.—Cursed be the man that maketh any graven or molten image, an abomination unto the Lord.—*Dan. 11; 38, 39.*—*Isa. 1; 12, 13.*

81. *For whom is the Lord's supper instituted?*

For those who are truly sorrowful for their sins (1 Cor. 11; 28), and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death (1 Cor. 11; 26); and who also earnestly desire to have their faith more and more strengthened, and their lives more holy (Matt. 5; 6); but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves (1 Cor. 11; 29).

1 Cor. 11; 28.—Let a man examine himself, and so let him eat of that bread, and drink of that cup.—*Ps. 51; 17.*—*Matt. 5; 4.*—*Acts 3; 19.*

1 Cor. 11; 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—*Ps. 103; 3.*—1 Cor. 11; 24.

Matt. 5; 6.—Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—*Ps. 116; 12-14.*—Prov. 21; 21.

1 Cor. 11; 29.—For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord's body.—*Titus 1; 16.*—Luke 6; 24; 25.—*Ps. 50; 16, 17.*

82. Are they also to be admitted to this supper, who, by confession and life, declare themselves infidels and ungodly?

No; for by this the covenant of God would be profaned (Matt. 7; 6), and his wrath kindled against the whole congregation (1 Cor. 11; 30); therefore it is the duty of the Christian Church, according to the appointment of Christ and his apostles, to exclude such persons by the keys of the kingdom of heaven, until they show amendment of life (1 Cor. 5; 11, 13).

Matt. 7; 6.—Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.—1 Cor. 10; 21.—Isa. 1; 11-13.—*Ps. 50; 16-17.*

1 Cor. 11; 30.—For this cause many are weak and sickly among you, and many sleep.—*Ps. 50; 22.*

1 Cor. 5; 11, 13.—But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no not to eat. Put away from among yourselves that wicked person.—*Matt. 18;*

15-17.—Titus 3; 10.—2 Thess. 3; 6, 14, 15.—2 Cor. 2; 6, 7.—Matt. 16; 19.—Gal. 6; 1.

31. LORD'S DAY.

83. *What are the keys of the kingdom of heaven?*

The preaching of the holy gospel, and Christian discipline, or the excommunication out of the Christian Church: by these two the kingdom of heaven is opened to believers, and shut against unbelievers. (Matt. 18; 18).

Matt. 18; 18.—Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.—Matt. 16; 19.—John 20; 22, 23.—2 Cor. 10; 4-6.—1 Cor. 5; 11-13.

84. *How is the kingdom of heaven opened and shut by the preaching of the holy gospel?*

Thus: when, according to the command of Christ, it is declared and publicly testified to all and every believer, that whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits (Acts 13; 38, 39); and, on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation, so long as they are unconverted (John 8; 24); according to which testimony God will judge them, both in this life and the life to come (Rom. 2; 16).

Acts 13; 38, 39.—Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—*Acts* 10; 43.—Mark 2; 3-5.—John 6; 37.—Ezek. 33; 11.—Mark 16; 16.—John 3; 36.

John 8; 24.—If ye believe not that I am he, ye shall die in your sin.—*Acts* 8; 21.—Matt. 3; 7, 8.—Matt. 18; 3.—John 20; 23.

Rom. 2; 16.—God shall judge the secrets of men by Jesus Christ, according to my gospel.—*2 Cor.* 2; 15, 16.—*2 Tim.* 4; 2.—*Gal.* 5; 21.

85. *How is the kingdom of heaven shut and opened by Christian discipline?*

Thus: when, according to the command of Christ, those who, under the name of Christians, maintain doctrines or practices inconsistent therewith, will not, after having been brotherly admonished, renounce their errors and wicked course of life, are complained of to the Church, or to those who are thereunto appointed by the Church (1 Cor. 5; 11); and if they despise their admonition, are, by them, forbid the use of the sacraments; whereby they are excluded from the Christian Church, and by God himself from the kingdom of Christ (1 Cor. 5; 13): and when they promise and show real amendment, are again received as members of Christ and his Church (2 Cor. 2; 6-8).

1 Cor. 5; 11.—If any man that is called a brother be a fornicator, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat.—*Matt.* 18; 15, 17.—*Rom.* 16; 17.

1 Cor. 5; 13.—Put away from yourselves that wicked person.—*Titus* 3; 10.—2 John 10; 11.—2 Thess. 3; 14.—Matt. 18; 18.—1 Cor. 5; 3-5.

2 Cor. 2; 6-8.—Sufficient to such an one is this punishment, which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one be swallowed up with overmuch sorrow.—*Luke* 15; 21-24.

THE THIRD PART.

OF THANKFULNESS.

32. LORD'S DAY.

*86. *Since, then, we are delivered from our misery, merely of grace through Christ, without any merit of ours, why must we still do good works?*

Because that Christ, having redeemed and delivered us by his blood, also renews us by his Holy Spirit, after his own image (1 Cor. 1; 30); that so we may testify, by the whole of our conduct, our gratitude to God for his blessings (*Titus* 2; 14), and that he may be praised by us (Matt. 5; 16); also, that every one may be assured in himself of his faith, by the fruits thereof (Matt. 7; 17); and that by our godly conversation others may be gained to Christ (1 Pet. 2; 12).

1 Cor. 1; 30.—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Titus 2; 14.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, jealous of good works.
—1 Cor. 6; 20.—Rom. 12; 1.—Rom. 6; 13.

Matt. 5; 16.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*John 15; 8.*—
1 Pet. 2; 9, 12.—Deut. 32; 6.—1 Pet. 1; 10.

Matt. 7; 17.—Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.—*James 2; 18.*—1 John 2; 3, 4.

1 Pet. 2; 12.—Having your conversation honest among the Gentiles: that whereas they speak evil against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.—1 Pet. 3; 1, 2.—Rom. 14; 19.

87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

By no means (Matt. 18; 3); for the holy scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God (Eph. 5; 5).

Matt. 18; 3.—Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—1 Cor. 6; 9.—Acts 3; 19.—Heb. 12; 14.—Heb. 11; 6.

Eph. 5; 5.—For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.—1 Cor. 6; 9, 10.—Gal. 5; 19-21.—1 John 3; 15.—Rev. 21; 27.

33. LORD'S DAY.

*88. *In how many parts doth the true conversion of man consist?*

In two parts: in the mortification of the

old man (Rom. 6; 6), and in the quickening of the new man (Col. 3; 10).

Rom. 6; 6.—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—1 Cor. 5; 7.—Col. 3; 9.—Eph. 4; 22.

Col. 3; 10.—And ye have put on the new man, which is renewed in knowledge after the image of him that created him.—Eph. 4; 23, 24.—Isa. 1; 16, 17.—Ps. 51; 10.—Jer. 24; 17.—Eph. 2; 4, 5.

*89. *What is the mortification of the old man?*

It is a sincere sorrow of heart, that we have provoked God by our sins (2 Cor. 7; 10); and more and more to hate and flee from them (Rom. 12; 9).

2 Cor. 7; 10.—For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.—Joel 2; 12, 13.—Matt. 26; 75.—Ps. 51; 4.—Rom. 6; 2.—Gal. 5; 21, —2 Cor. 5; 17.—Luke 15; 18.—Luke 18; 13.

Rom. 12; 9.—Abhor that which is evil; cleave to that which is good.—Amos 5; 15.—2 Tim. 2; 19, —Isa. 55; 7.—Jude 23.—Rom. 8; 13.

*90. *What is the quickening of the new man?*

It is a sincere joy of heart in God, through Christ (Ps. 51; 8), and with love and delight to live according to the will of God in all good works (Rom. 7; 22).

Ps. 51; 8.—Make me to hear joy and gladness; that the bones which thou hast broken may rejoice, —Ps. 51; 12.—Rom. 5; 2.—Rom. 14; 17.—Phil. 4; 4.—Eph. 3; 12.—1 Thess. 2; 19,

Rom. 7; 22.—For I delight in the law of God, after the inward man.—Rom. 6; 13.—1 Pet. 4; 2.—Gal. 2; 20.—Ps. 119; 97, 127.

*91. *But what are good works?*

Only those which proceed from a true faith (Heb. 11; 6), are performed according to the law of God (Ezek. 20; 19), and to his glory (1 Cor. 10; 31), and not such as are founded on our imaginations, or the institutions of men (Deut. 12; 8).

Heb. 11; 6.—But without faith it is impossible to please him.—Heb. 11; 4.—Rom. 14; 23.

Ezek. 20; 19.—I am the Lord your God; walk in my statutes, and keep my judgments and do them.—Lev. 18; 4.—Deut. 12; 32.—Ps. 119; 1, 2.

1 Cor. 10; 31.—Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—1 Pet. 4; 11.—Matt. 5; 16.—John 15; 8.

Deut. 12; 8.—Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.—Matt. 15; 9.—Ex. 20; 18.

34. LORD'S DAY.

*92. *What is the Law of God?*

God spake all these words (Ex. 20—Deut. 5), saying: I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

1. COMMANDMENT.

Thou shalt have no other gods before me.

2. COMMANDMENT.

Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, to the third and

fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

3. COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. COMMANDMENT.

Remember the Sabbath day to keep it holy: six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou nor thy sou nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

5. COMMANDMENT.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee,

6. COMMANDMENT.

Thou shalt not kill.

7. COMMANDMENT.

Thou shalt not commit adultery.

8. COMMANDMENT.

Thou shalt not steal.

9. COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

10. COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

(For the history of the giving of the law by God to Moses, see Exodus, chapters 19.—20.—31.—32.—34. Deut. 4.)

93. How are these ten commandments divided?

Into two tables (Deut. 4; 13); the first of which teaches us how we must behave towards God (Matt. 22; 37, 38); the second,

what duties we owe to our neighbor (Matt. 22; 39).

Deut. 4; 13.—And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.—*Matt. 22; 40.*—Deut. 10; 3, 4.

Matt. 22; 37, 38.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.—*Mark 12; 30.*

Matt. 22; 39.—And the second is like unto it, Thou shalt love thy neighbour as thyself.—*Mark 12; 31.*

*94. *What does God enjoin in the first command?*

That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, sorcery, soothsaying, superstition, invocation of saints, or any other creatures (1 Cor. 6; 9, 10); and learn rightly to know the only true God, trust in him alone (John 17; 3); with humility and patience submit to him, expect all good things from him only (1 Pet. 5; 5); love, fear, and glorify him with my whole heart (Deut. 6; 5); so that I renounce and forsake all creatures, rather than commit even the least thing contrary to his will (Matt. 10; 37).

1 Cor. 6; 9, 10.—Neither fornicators nor idolaters shall inherit the kingdom of God.—*1 Cor. 10; 14.*—Lev. 19; 31.—Deut. 18; 10-12.—Rev. 19; 10.—*Matt. 4; 10.*—*Matt. 4; 16.*—*1 John 5; 21.*

John 17; 3.—And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.—*Jer. 9; 24.*—*Jer. 17; 5, 7.*—*Ps. 37; 3, 5.*—*Heb. 8; 11, 12,*

1 Pet. 5; 5.—Be clothed with humility: for God resisteth the proud, and giveth grace to the humble.—*Heb.* 10; 36.—*Ps.* 37; 5.—*James* 1: 17.

Deut. 6; 5.—Thou shalt love the Lord thy God with all thine heart.—*Deut.* 10; 12.—*Ps.* 34; 9.—*Ecc.* 12; 3.—*1 Cor.* 6; 20.—*Matt.* 22; 37.

Matt. 10; 37.—He that loveth father and mother more than me, is not worthy of me.—*Matt.* 10; 28.—*Acts* 5; 29.—*Luke* 14; 26.—*Matt* 5; 19.

95. *What is idolatry?*

Idolatry is instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object in which men place their trust (*Gal.* 4; 8).

Gal. 4; 8.—Howbeit then, when ye knew not God, ye did service unto them which by nature are not gods.—*1 Pet.* 4; 3.—*1 Thess.* 1; 9.—*Matt.* 6; 24.—*Phil.* 3; 19.—*Eph.* 2; 12.—*Col.* 3; 5.

35. LORD'S DAY.

*96. *What doth God require in the second command?*

That we in no wise represent God by images (*Deut.* 4; 23, 24), nor worship him in any other way than he has commanded in his word (*Deut.* 12; 32).

Deut. 4; 23, 24.—Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.—*Rom.* 1; 22, 23.—*Acts* 17; 29.—*Isa.* 40; 18.—*Ex.* 22; 20.

Deut. 12; 32.—What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.—*Deut.* 4; 2.—*John* 4; 24.

97. Are images, then, not at all to be made?

God neither can nor may be represented by any means (Isa. 40; 18, 25); but as to creatures, though they may be represented, yet God forbids us to make, or to have any resemblances of them, either in order to worship them (Ps. 97; 7), or to serve God by them (Lev. 26; 1).

Isa. 40; 18, 25.—To whom then will ye liken God? or what likeness will ye compare unto him? To whom then will ye liken me, or shall I be equal? saith the Holy One.—Deut. 4; 12-18.—Rom. 1; 23.

Ps. 97; 7.—Confounded be all they that serve graven images, that boast themselves of idols.—Deut. 27; 15.—Deut. 7; 5.—Lev. 19; 4.

Lev. 26; 1.—Ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.—2 Kings 18; 3, 4.—Ex. 23; 24.—Ex. 34; 13, 14.

98. But may not images be tolerated in the churches, as books to the laity?

No; for we must not pretend to be wiser than God, who will have his people taught not by dumb images (Zech. 10; 2), but by the lively preaching of his word (2 Tim. 3; 16, 17).

Zech. 10; 2.—For the idols have spoken vanity.—Hab. 2; 18, 19.—Jer. 10; 8-10.—Lev. 26; 1.

2 Tim. 3; 16, 17.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—John 5; 39.—Luke 16; 29.—2 Pet. 1; 19.—2 Tim. 4; 2.

36. LORD'S DAY.

*99. *What is required in the third command?*

That we, not only by cursing (Lev. 24; 15), or perjury (Lev. 19; 12), but also by rash swearing, must not abuse or profane the name of God (Matt. 5; 34-36); nor by silence or connivance be partakers of these horrible sins in others (Lev. 5; 1); and, briefly, that we use the holy name of God no otherwise than with fear and reverence (Mal. 4; 2); so that he may be rightly confessed, and worshipped by us, and be glorified in all our words and works (1 Pet. 3; 18).

Lev. 24; 15.—Whosoever curseth his God shall bear his sin.—Rom. 12; 14.

Lev. 19; 12.—And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.—Zech. 8; 17.

Matt. 5; 34-36.—Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black.—Lev. 5; 4.—James 5; 12.

Lev. 5; 1.—And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.—Prov. 29; 24.

Mal. 4; 2.—But on you that fear my name, shall the Sun of righteousness arise.—Isa. 45; 23.—Rev. 15; 3, 4.—Rev. 11; 18—Rev. 15; 4.

1 Pet. 3; 15.—But sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is

in you, with meekness and fear.—*Matt. 10; 32, 33.*
—*Col. 3; 17.*—*1 Cor. 10; 31.*—*1 Tim. 2; 8.*

100. *Is, then, the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavor, as much as in them lies, to prevent and forbid such cursing and swearing?*

It undoubtedly is ; for there is no sin greater or more provoking to God, than the profaning of his name (*Lev. 24; 15*) ; and therefore he has commanded this sin to be punished with death (*Lev. 24; 16*).

Lev. 24; 15.—Whosoever curseth his God shall bear his sin.—*Prov. 29; 24.*—*Gal. 6; 7.*

Lev. 24; 16.—And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.—*Lev. 24; 10-14.*—*Heb. 10; 31.*

37. LORD'S DAY.

101. *May we, then, swear religiously by the name of God ?*

Yes ; either when the magistrates demand it of the subjects (*Ezra 10; 5*) ; or when necessity requires us thereby to confirm fidelity and truth, to the glory of God, and the safety of our neighbors (*Josh. 9; 19*) ; for such an oath is founded on God's word, and therefore was justly used by the saints, both in the old and new testaments (*Heb. 6; 16*).

Ezra 10; 5.—Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to his word.—*Ex. 22; 10, 11.*—*Neh. 13; 25.*—*Matt. 26; 63, 64.*

Josh. 9; 19.—But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.—Deut. 10; 20.—Josh. 2; 12.

Heb. 6; 16.—For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.—Isa. 45; 23.—Deut. 6; 13.—Isa. 65; 16.—Rom. 1; 9.—John 16; 23.—2 Cor. 1; 23.

102. May we also swear by saints, or any other creatures?

No; for a lawful oath is a calling upon God, as the one who knows the heart (1 Kings 8; 39), that he will bear witness to the truth, and punish me if I swear falsely: which honor is due to no creature (2 Cor. 1; 23).

1 Kings 8; 39.—For thou, even thou only, knowest the hearts of all the children of men.—James 5; 12.—Heb. 6; 15, 16.—Deut. 10; 20.

2 Cor. 1; 23.—Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.—Rom. 1; 9.—Deut. 32; 35.—Matt. 4; 10.—Matt. 5; 34-36.—Ecc. 8; 2.

38. LORD'S DAY.

**103. What doth God require in the fourth command?*

First, that the ministry of the gospel and the schools be maintained (2 Tim. 2; 2); and that I, especially on the Sabbath, that is, on the day of rest, diligently frequent the Church of God (Heb. 10; 25); to hear his word, to use the sacraments, publicly to call upon the Lord (Acts 20: 7), and to contribute to the relief of the poor, as becomes a Christian (1 Cor. 16; 2). Secondly, that all

the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me, and thus begin in this life the eternal Sabbath (Heb. 4; 9-11).

2 Tim. 2; 2.—And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.—1 Cor. 9; 11, 14.—Deut. 12; 19.

Heb. 10; 25.—Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another.—Acts 2; 42, 46.—1 Cor. 14; 19, 29, 31.—1 Tim. 5; 17.—1 Tim. 6; 11.

Acts 20; 7.—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Ps. 68; 26.—Acts 1; 14.—1 Tim. 2; 1-3.—Acts 17; 2.—1 Cor. 1; 2.

1 Cor. 16; 2.—Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—Ezek. 20; 12.—Isa. 58; 13, 14.

Heb. 4; 9-11.—There remaineth therefore a rest to the people of God.... Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.—Isa. 66; 23.—Ex. 31; 13.

39. LORD'S DAY.

*104. *What doth God require in the fifth command?*

That I show all honor, love, and fidelity to my father and mother (Eph. 6; 2, 3), and all in authority over me (1 Pet. 2; 17), and submit myself to their good instructions and correction with due obedience (Titus 2; 9, 10); and also patiently bear with their weakness and infirmities, since it pleases God to govern us by their hand (Eph. 6; 4).

Eph. 6; 2, 3.—Honor thy father and thy mother (which is the first commandment with promise),

that it may be well with thee, and thou mayest live long on the earth.—*Col. 3; 20.*—*Lev. 19; 32.*

1 Pet. 2; 17.—Fear God. Honour the King.—*1 Thess. 5; 12, 13.*—*Rom. 13; 1.*—*Heb. 13; 17.*

Titus 2; 9, 10.—Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again; not purloining, but shewing all good fidelity.—*Prov. 1; 8.*—*Prov. 15; 5.*—*Col. 3; 22.*—*Prov. 6; 20-22.*—*Eph. 6; 1.*

Eph. 6; 4.—And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.—*1 Pet. 2; 13, 14.*—*Rom. 13; 1, 2.*—*Col. 3; 19, 21.*—*Prov. 23; 22.*

40. LORD'S DAY.

*105. *What doth God require in the sixth command?*

That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbour, by myself, or by another (*Eph. 4; 31*), but that I lay aside all desire of revenge (*Rom. 12; 17, 19*); also that I hurt not myself, or willfully expose myself to any danger (*Eph. 5; 29*). Wherefore also the magistrate is armed with the sword, to prevent murder (*Rom. 13; 4*).

Eph. 4; 31.—Let all bitterness, and wrath, and clamour, and evil-speaking, be put away from you, with all malice.—*Zech. 8; 16, 17.*—*Matt. 5; 22.*—*2 Sam. 12; 9.*—*Ps. 15; 1, 3.*—*Lev. 19; 17.*—*Lev. 24; 17.*—*Gen. 4; 6.*—*Num. 35; 16-18.*

Rom. 12; 17, 19.—Recompence to no man evil for evil... Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord.—*Lev. 19; 18.*—*Eph. 4; 26.*—*Matt. 5; 39, 40.*

Eph. 5; 29.—For no man ever yet hated his own flesh.—*Matt. 4; 7.*

Rom. 13; 4.—For he is the minister of God to thee for good.—But if thou do that which is evil, be afraid: for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.—Gen. 9; 6.

106. *But this command seems only to speak of murder?*

In forbidding murder, God teaches us, that he abhors the causes thereof: such as envy, hatred, anger, and desire of revenge; and that he accounts all these as murder (1 John 3; 15).

1 John 3; 15.—Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.—1 Pet. 2; 1.—1 Cor. 3; 3.—Col. 3; 8.—Gal. 5; 19-21.—Rom. 1; 29.

107. *But is it enough that we do not kill any man in the manner mentioned above?*

No: for when God forbids envy, hatred, and anger, he commands us to love our neighbor as ourselves (Matt. 7; 12); to show patience, peace, meekness, mercy, and all kindness towards him, and to prevent his hurt as much as in us lies (Heb. 12; 14): and that we do good even unto our enemies (Matt. 5; 44, 45).

Matt. 7; 12.—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Lev. 19; 18.—Matt. 22; 39.—Gal. 5; 14.

Heb. 12; 14.—Follow peace with all men, and holiness, without which no man shall see the Lord.—1 Thess. 5; 13.—2 Pet. 1; 5.—Mark 9; 50.—Eph. 4; 1-3.—Luke 6; 36.—Matt. 5; 7.—Col. 3; 12, 15.—Prov. 24; 11.—Isa. 58; 7.—Rom. 12; 10.

Matt. 5; 44, 45.—But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—Rom. 12; 20.—Ex. 23; 5.—Prov. 25; 21, 22.

41. LORD'S DAY.

*108. *What doth the seventh command teach us?*

That all uncleanness is accursed of God, and that therefore we must, with all our hearts, detest the same (Eph. 5; 3), and live chastely and temperately, whether in holy wedlock, or in single life (Heb. 13; 4).

Eph. 5; 3.—But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints.—Jude 22, 23.—Lev. 20; 10.—Deut. 27; 20-23.—Lev. 19; 20.

Heb. 13; 4.—Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.—1 Thess. 4; 3, 4.—1 Cor. 7; 9.

109. *Doth God forbid, in this command, only adultery and such like gross sins?*

Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy (1 Cor. 3; 16); therefore he forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice men thereto (Matt. 5; 28).

1 Cor. 3; 16.—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Cor. 6; 18-20.—2 Cor. 6; 16.—1 Cor. 3; 17.

Matt. 5; 28.—Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.—2 Tim. 2; 22.—1 Thess. 4; 4,

5.—1 Cor. 15; 33.—Eph. 5; 18.—Prov. 23; 31, 33.—Eph. 4; 29.—Eph. 5; 3, 4.—Gal. 5; 19.

42. LORD'S DAY.

*110. *What doth God forbid in the eighth command?*

God forbids not only those thefts and robberies which are punishable by the magistrate, but he comprehends, under the name of theft, all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbor; whether it be by force, or under the appearance of right, as by unjust weights, ells, measures, fraudulent merchandise, false coins, usury, or by any other way forbidden by God (Lev. 19; 11, 13): as also all covetousness, all waste and abuse of his gifts (Luke 12; 15).

Lev. 19; 11, 13.—Ye shall not steal, neither deal falsely, neither lie one to another.... thou shalt not defraud thy neighbour, neither rob him.—*Luke 3; 14.*—1 Thess. 4; 6.—Jer. 22; 13.—Lev. 19; 35, 36.—Prov. 11; 1.—Deut. 25; 13-15.—Amos 8; 4-7.—Ex. 22; 25.—Ezra 18; 13.—Lev. 25; 14.

Luke 12; 15.—Take heed and beware of covetousness.—*1 Tim. 6; 9, 10*—*John 6; 12*.—*1 Cor. 6; 10*.

111. *But what doth God require in this command?*

That I promote the advantage of my neighbor in every instance I can or may, and deal with him as I desire to be dealt with by others (Phil. 2; 4): further, also, that I faithfully labor, so that I may be able to relieve the needy (Heb. 13; 16).

Phil. 2; 4.—Look not every man on his own things, but every man also on the things of others.—Matt. 7; 12.—Deut. 22; 1-3.—Lev. 25; 14.

Heb. 13; 16.—But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.—Eph. 4; 28.—2 Thess. 3; 10, 11.

43. LORD'S DAY.

*112. *What is required in the ninth command?*

That I bear false witness against no man, nor falsify any man's words; that I be no backbiter, or slanderer; that I do not judge, or join in condemning any man rashly or unheard (Prov. 19; 9); but that I avoid all sorts of lies, and deceit, as the proper works of the devil, unless I would bring down upon me the heavy wrath of God (Rev. 21; 8); likewise, that in judgment, and all other dealings, I love the truth, speak it uprightly, and confess it (Eph. 4; 15); also, that I defend and promote as much as I am able the honor and good character of my neighbor (1 Pet. 4; 8).

Prov. 19; 9.—A false witness shall not be unpunished.—Prov. 4; 24.—Ps. 15; 1, 3.—2 Cor. 12; 20.—Ps. 101; 5.—Matt. 7; 1.—James 4; 11.—Luke 6; 37.

Rev. 21; 8.—All liars shall have their part in the lake which burneth with fire and brimstone.—Ps. 5; 6.—Prov. 12; 22.—John 8; 44.—Lev. 19; 11.

Eph. 4; 15.—But speaking the truth in love, may grow up into him in all things which is the head, even Christ.—Zech. 8; 19.—Ps. 15; 1, 2.

1 Pet. 4; 8.—And above all things have fervent charity among yourselves.—1 Sam. 16; 18.

44. LORD'S DAY.

***113. What doth the tenth command require of us?**

That even the smallest inclination, or thought, contrary to any of God's commands, never rise in our hearts (Matt. 15; 19, 20): but that at all times we hate all sin with our whole hearts and delight in all righteousness (Gal. 5; 24).

Matt. 15; 19, 20.—For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man.—Rom. 7; 7.—Prov. 4; 23.

Gal. 5; 24.—And they that are Christ's have crucified the flesh, with the affections and lusts.—Ps. 119; 104.—Prov. 8; 13.—Rom. 7; 22.—Matt. 5; 48.

114. But can those who are converted to God, perfectly keep these commandments?

No; but even the holiest men, while in this life, have only small beginnings of this obedience (Phil. 3; 13), yet so, that with a sincere resolution, they begin to live, not only according to some, but all the commands of God (Phil. 3; 13, 14).

Phil. 3; 13.—Brethren I count not myself to have apprehended.—Ps. 19; 12.—James 3; 2.—Job 9; 1-3.—1 John 1; 8.—Ecc. 7; 20.—Rom. 7; 21.

Phil. 3; 13, 14.—This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Rom. 7; 22.—Ps. 119; 60, 106, 127, 128.

115. Why will God, then, have the ten commands so strictly preached, since no man in this life can keep them?

First, that all our lifetime, we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ (Rom. 3 ; 20) ; likewise, that we constantly endeavor, and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, until we arrive at the perfection proposed to us, in a life to come (1 Cor. 13 ; 9, 10).

Rom. 3 ; 20.—By the law is the knowledge of sin.
—Rom. 10 ; 3, 4.—Rom. 7 ; 7.—Matt. 5 ; 6.

1 Cor. 13 ; 9, 10.—For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away.—
1 John 3 ; 2.—Phil. 3 ; 12-14.—Ps. 51 ; 10.—Deut. 31 ; 11-13.—Ps. 119 ; 4, 5.—1 Cor. 9 ; 24, 25.

O F P R A Y E R .

45. L O R D ' S D A Y .

*116. *Why is prayer necessary for Christians?*

Because it is that chief part of thankfulness which God requires of us (Ps. 50 ; 14, 15) ; and also, because God will give his grace and Holy Spirit to those only who, with sincere desire, continually ask them of him, and are thankful for them (Luke 11 ; 13).

Ps. 50 ; 14, 15.—Offer unto God thanksgiving ; and pay thy vows unto the Most High : and call upon me in the day of trouble : and I will deliver thee, and thou shalt glorify me.—Col. 4 ; 21.

Luke 11; 13.—If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.—*Matt. 7; 7—Deut. 4; 29.—Ps. 50; 23.—Jer. 29; 13.—Eph. 6; 18.*

117. What are the requisites of that prayer, which is acceptable to God, and which he will hear?

First: that we from the heart pray to the one true God only, who has manifested himself in his word, for all things he has commanded us to ask of him (*Matt. 4; 10*); secondly, that we rightfully and thoroughly know our need and misery, that so we may deeply humble ourselves in the presence of his divine majesty (*Luke 18; 13*); thirdly, that we be fully persuaded that he, notwithstanding we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, as he has promised us in his word (*Eph. 3; 12*).

Matt. 4; 10.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Ps. 81; 8, 9.—John 5; 14.—Lam. 3; 41.—Ps. 145; 18.—Isa. 45; 22, 23.—John 4; 23, 24.—1 John 5; 14.

Luke 18; 13.—And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—Ezra 9; 6.—Ps. 34; 18.

Eph. 3; 12.—In whom we have boldness and access with confidence, by the faith of him.—Dan. 9; 17, 18.—John 14; 13.—John 15; 7.—John 16; 23.

118. What hath God commanded us to ask of him?

All things necessary for soul and body ; which Christ our Lord has comprised in that prayer he himself has taught us.

*119. *What are the words of that prayer?*

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

46. LORD'S DAY.

120. *Why hath Christ commanded us to address God thus : Our Father?*

That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer (Luke 11; 11) ; namely, that God is become our Father in Christ (John 1; 12), and will much less deny us what we ask of him in true faith, than our parents refuse us earthly things (Matt. 7; 11).

Luke 11; 11.—If a son shall ask bread of any of you that is a father, will he give him a stone?—Isa. 63; 15, 16.—James 1; 6—8.—Heb. 12; 9, 28.

John 1; 12.—But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name.—Eph. 1; 5.—Gal. 4; 6.—Rom. 8; 16, 17.—Gal. 3; 26.

Matt. 7; 11.—If ye then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven, give good

things to them that ask him?—*Ps. 103; 13.*—*Isa. 49; 15, 16.*—*Luke 11; 13.*

121. Why is there added : Which art in heaven?

Lest we should form any earthly conceptions of God's heavenly majesty (*1 Kings 8; 27*); and that we may expect from his almighty power all things necessary for soul and body (*Ps. 115; 3*).

1 Kings 8; 27.—But will God indeed dwell on earth? Behold, the heaven and heaven of heavens can not contain thee.—*Acts 17; 24, 25.*

Ps. 115; 3.—But our God is in the heavens; he hath done whatever he pleased.—*2 Chron. 20; 6.*—*Rom. 10; 12.*—*Acts 17; 25.*—*Eph. 3; 20.*

47. LORD'S DAY.

122. What is the first petition?

“Hallowed be thy name.” That is, grant us first rightly to know thee (*Eph. 1; 16, 17*), and to sanctify, glorify, and praise thee in all thy works (*Ps. 51; 15*), in which thy power, wisdom, goodness, justice, mercy, and truth, are clearly displayed (*Rom. 1; 19, 20*); and further, also, that we may so order and direct our whole lives, our thoughts, words, and actions, as that thy name may never be blasphemed, but rather honored and praised on our account (*Ps. 31; 4*).

Eph. 1; 16, 17.—I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.—*John 17; 3.*

Ps. 51; 15.—O Lord, open thou my lips, and my mouth shall show forth thy praise.—*Ps. 71; 8.*

Rom. 1; 19, 20.—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—Deut. 3; 24.—Ps. 104; 24.—Ps. 136.—Dan. 9; 14.—Ps. 103; 8.

Ps. 31; 4.—For thy name's sake lead me, and guide me.—1 Tim. 6; 1.—Matt. 5; 16.—1 Pet. 2; 12.

48. LORD'S DAY.

123. What is the second petition?

“Thy kingdom come.” That is, rule us so by thy word and Spirit, that we may submit ourselves more and more to thee (Ps. 143; 10); preserve and increase thy Church (Ps. 122; 6, 7); destroy the works of the devil, and all violence which would exalt itself against thee, and also all wicked counsels devised against thy holy word (1 John 3; 8); until the full perfection of thy kingdom takes place, wherein thou shalt be all in all (Rev. 22; 20).

Ps. 143; 10.—Teach me thy will; for thou art my God; thy Spirit is good; lead me into the land of uprightness.—Ps. 25; 4, 5.—Ps. 119; 5.

Ps. 122; 6, 7.—Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.—Ps. 118; 25, 26.—Ps. 51, 18.

1 John 3; 8.—For this purpose the Son of God was manifested, that he might destroy the works of the devil.—Rom. 16; 20.—Ps. 129; 5.—Ps. 5; 10.

Rev. 22; 20.—He which testifieth these things, saith, surely, I come quickly: Amen.—1 Cor. 15; 24, 28.

49. LORD'S DAY.

124. What is the third petition?

"Thy will be done on earth, as it is in heaven." That is, grant that we and all men may renounce our own will, and without murmuring obey thy will, which is only good (Acts 21; 14); that so every one may attend to, and perform the duties of his station and calling, as willingly and faithfully as the angels do in heaven (Ps. 103; 20, 21).

Acts 21; 14.—The will of the Lord be done.—*Ps. 119; 53-36.*—Matt. 16; 24.—*Titus 2; 12.*

Ps. 103; 20, 21.—Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.—*Heb. 1; 14.*—*Eph. 4; 1.*

50. LORD'S DAY.

125. *What is the fourth petition?*

"Give us this day our daily bread." That is, be pleased to provide us with all things necessary for the body (Ps. 145; 15); that we may thereby acknowledge thee to be the only fountain of all good (Acts 17; 25); and that neither our care nor industry, nor even thy gifts, can profit us without thy blessing, and therefore that we may withdraw our trust from all creatures, and place it alone in thee (Ps. 55; 22).

Ps. 145; 15.—The eyes of all wait upon thee; and thou givest them their meat in due season.—*Prov. 30; 7-9.*—*Ps. 85; 12.*—*Matt. 6; 25,* etc.

Acts 17; 25.—Seeing he giveth to all, life and breath, and all things.—*Acts 14; 15, 17.*

Ps. 55; 22.—Cast thy burden upon the Lord, and he shall sustain thee.—*Ps. 62; 8, 10.*—*Ps. 146; 3-7.*—*Ps. 127; 1, 2.*—*Deut. 8; 3.*—*Prov. 10; 12.*

51. LORD'S DAY.

126. *What is the fifth petition?*

"And forgive us our debts, as we forgive our debtors." That is, be pleased, for the sake of Christ's blood, not to impute to us, poor sinners, our transgressions, nor that depravity which always cleaves to us (Ps. 25; 7); even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart to forgive our neighbors (Matt. 18; 35).

Ps. 25; 7.—Remember not the sins of my youth, nor my transgressions; according to thy mercy, remember thou me, for thy goodness' sake, O Lord.—Eph. 1; 7.—Ps. 51; 1, 2, 7, 9.—Rom. 4; 7, 8.

Matt. 18; 35.—So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Matt. 6; 14, 15.—Col. 3; 13.—Gal. 5; 22, 23.

52. LORD'S DAY.

127. *What is the sixth petition?*

"And lead us not into temptation, but deliver us from evil." That is, since we are so weak in ourselves that we can not stand a moment; and besides this, since our mortal enemies, the devil, the world, and our own flesh, cease not to assault us (Matt. 26; 41); do thou, therefore, preserve and strengthen us, by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare, but constantly and strenuously may resist our foes, until at last we obtain a complete victory (Eph. 3; 14—16).

Matt. 26; 41.—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the

flesh is weak.—*John* 15; 5.—*1 Pet.* 5; 8.—*Luke* 22; 31, 32.—*Eph.* 6; 12.—*Prov.* 1; 10.—*Gal.* 5; 17.—*James* 1; 14.—*John* 15; 19.—*Ps.* 103; 14.

Eph. 3; 14-16.—For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.—*2 Cor.* 12; 7, 8.—*Eph.* 6; 10-13.—*1 Thess.* 3; 13.—*1 Thess.* 5; 23.—*Rom.* 16; 20.

128. *How do you conclude your prayer?*

“For thine is the kingdom, the power, and the glory, for ever.” That is, all these we ask, because thou art our King and almighty, art willing and able to give us all good (*Ps.* 5; 2): and all this we pray for, that thereby not we, but thy holy name, may be glorified forever (*Ps.* 115; 1).

Ps. 5; 2.—Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.—*Isa.* 33; 22.—*Ps.* 10; 16.—*Ps.* 47; 2.—*Gen.* 17; 1.

Ps. 115; 1.—Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake.—*John* 14; 13.—*Jer.* 33; 8, 9.—*Dan.* 9; 19.—*Isa.* 37; 20.—*2 Chron.* 20; 6.

129. *What doth the word “Amen” signify?*

“Amen” signifies, it shall truly and certainly be (*Jer.* 28; 6); for my prayer is more assuredly heard of God than I feel in my heart I desire these things of him (*Isa.* 65; 24).

Jer. 28; 6.—The prophet Jeremiah said, Amen; the Lord do so: the Lord perform thy words which thou hast prophesied.—*2 Cor.* 1; 20.—*Rev.* 3; 14.

Isa. 65; 24.—Before they call, I will answer; and while they are yet speaking, I will hear.—*2 Tim.* 2; 12.—*1 John* 5; 14, 15.—*Eph.* 3; 20, 21.



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